Healing

for the

MIND

Ellen G. White

New Covenant Publications: English

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Healing for the Mind

Macbeth: Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?

Act V, Scene III
Macbeth, 1606
William Shakespeare

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This book is dedicated to God.

Foreword

New Covenant Publications International reconnects the reader with the divine plan binding heaven and earth and reinforcing the perpetuity of the law of love. The logo, the Ark of the Covenant represents the intimacy between Christ Jesus and His people and the centrality of God's law. As it is written, “this shall be the covenant that I will make with the house of Israel says the Lord, I will put my law in their inward parts and write it in their hearts and they shall be My people, and I shall be their God.” (Jeremiah 31:31-33; Hebrews 8:8-10). Indeed, the new covenant attests to a redemption, birthed by unabated strife and sealed by blood.

For countless centuries, many have endured galling affliction and incomprehensible oppression, calculated to obliterate truth. Especially in the Dark Ages, this light had been greatly embattled and obscured by human traditions and popular ignorance, because the inhabitants of the world had despised wisdom and transgressed the covenant. The blight of compromise with proliferating evils provoked such a scourge of unbridled degeneracy and diabolic inhumanity, that many lives were unjustly sacrificed, refusing to surrender the freedom of conscience. Nevertheless, a lost knowledge was revived, specifically during the time of the Reformation.

The Reformation era of the 16th century sparked a moment of truth, fundamental change and consequent turbulence, as reflected in the Counter-Reformation. However, through this volume, one rediscovers the undeniable significance of this singular revolution from the perspectives of the Reformers and other courageous pioneers. From their accounts, one can understand the ravaging battles, the reasons underlying such phenomenal resistance and supernatural interventions.

Our motto: “Reformed Books, Transformed Minds,” accentuates the distinct genre of literature, composed in a critical era and its impact. It also resonates the urgency of personal reformation, rebirth and transformation. As the Gutenberg printing press, coupled by the agency of translation, disseminated the principles of the reformed faith, some 500 years ago, the digitalised press and online media would communicate in every language the light of truth in these last times.

Table of Contents

Chapter 39—Harmonious Action of the Whole Personality Necessary 7
Chapter 40—Body Affects Mind 11
Chapter 41—Diet and Mind 14
Chapter 42—Mind and Health 20
Chapter 43—Mind and Spiritual Health 25
Chapter 44—Laws Governing the Mind 33
Chapter 45—Individuality 38
Chapter 46—Human Relations 42
Chapter 47—Mental Hygiene 48
Chapter 48—Guilt 55
Chapter 49—Grief 59
Chapter 50—Worry and Anxiety 64
Chapter 51—Fear 69
Chapter 52—Depression 73
Chapter 53—Controversy—Positive and Negative 83
Chapter 54—Overstudy 88
Chapter 55—Pain 90
Chapter 56—Anger 94
Chapter 57—Hatred and Revenge 99
Chapter 58—Faith 103
Chapter 59—Character Formation 112
Chapter 60—Conflict and Conformity 118
Chapter 61—The Vital Function of God's Laws 122
Chapter 62—Communication 128
Chapter 63—Imagination 138
Chapter 64—Habits 143
Chapter 65—Indolence 147
Chapter 66—Emotional Needs 149

Chapter 67—Disposition 155
Chapter 68—Social Relationships 159
Chapter 69—Rejection 164
Chapter 70—Criticism 167
Chapter 71—Happiness 170
Chapter 72—Thought Habits 179
Chapter 73—Right Thinking 184
Chapter 74—Doubts 188
Chapter 75—Imagination and Illness 194
Chapter 76—Decision and the Will 196
Chapter 77—Pseudoscience 205
Chapter 78—Mind Controlling Mind 210
Chapter 79—Hypnotism and Its Dangers 215
Chapter 80—Satan's Science of Self-exaltation 223
Chapter 81—Safe Mind Therapy 229
Chapter 82—Working With Science 234
Chapter 83—Geriatrics 238
Chapter 84—Dealing with Emotions 244
Chapter 85—Counselling 249
Chapter 86—Sharing Confidences 257
Chapter 87—Psychology and Theology 261
Chapter 88—Negative Influences on the Mind 266
Chapter 89—Positive Influences on the Mind 271

Section 9—Interrelationship of Body and Mind

Chapter 39— Harmonious Action of the Whole Personality Necessary

A Mysterious Interrelationship—Between the mind and the body there is a mysterious and wonderful relation. They react upon each other. To keep the body in a healthy condition to develop its strength, that every part of the living machinery may act harmoniously, should be the first study of our life. To neglect the body is to neglect the mind. It cannot be to the glory of God for His children to have sickly bodies or dwarfed minds.—Testimonies for the Church 3:485, 486 (1875). {2MCP 373.1}

Harmony Depends Upon Conformity to Fixed Laws—The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law.—Patriarchs and Prophets, 52 (1890). {2MCP 373.2}

A Harp of a Thousand Strings—It is not only the privilege but the sacred duty of all to understand the laws God has established in their beings.... And as they more fully understand the human body, ... they will seek to bring their bodies into subjection to the noble powers of the mind. The body will be regarded by them as a wonderful structure, formed by the Infinite Designer, and given in their charge to keep this harp of a thousand strings in harmonious action.—The Health Reformer, September, 1871. (My Life Today, 148.) {2MCP 373.3}

All Part of a Perfect Whole—We are all represented as being members of the body, united in Christ. In this body there are various members, and one member cannot perform exactly the same office as another.... Yet all these organs are necessary to the perfect whole and work in beautiful harmony with one another. The hands have their office, and the feet theirs. One is not to say to the other, “You are inferior to me”; the hands are not to say to the feet, “We have no need of you”; but all are united to the body to do their specific work and should be alike respected, as they conduce to the comfort and usefulness of the perfect whole.—Testimonies for the Church 4:128 (1876). {2MCP 374.1}

The Harmonious Development of Both Mental and Moral Faculties—The improvement of the mind is a duty which we owe to ourselves, to society, and to God. But we should never devise means for the cultivation of the intellect at the expense of the moral and the spiritual. And it is only by the harmonious development of both the mental and the moral faculties that the highest perfection of either can be attained.—The Review and Herald, January 4, 1881. {2MCP 374.2}

Lack of Harmonious Action Brings Disease—It is the lack of harmonious action in the human organism that brings disease. The imagination may control the other parts of the body to their injury. All parts of the system must work harmoniously. The different parts of the body, especially those remote from the heart, should receive a free circulation of blood. The limbs act an important part and should receive proper attention.—Special Testimonies, Series B 15:18, April 3, 1900. (Counsels on Health, 587.) {2MCP 374.3}

An Impaired Faculty Injures the Whole—If one faculty is suffered to remain dormant, or is turned out of its proper course, the purpose of God is not carried out. All the faculties should be well developed. Care should be given to each, for each has a bearing upon the others, and all must be exercised in order that the mind be properly balanced. {2MCP 375.1}

If one or two organs are cultivated and kept in continual use because it is the choice of your children to put the strength of the mind in one direction to the neglect of other mental powers, they will come to maturity with unbalanced minds and inharmonious characters. They will be apt and strong in one direction but greatly deficient in other directions just as important. They will not be competent men and women. Their deficiencies will be marked and will mar the entire character.—Testimonies for the Church 3:26 (1872). {2MCP 375.2}

When the minds of ministers, schoolteachers, and students are continually excited by study, and the body is allowed to be inactive, the nerves of emotion are taxed while the nerves of motion are inactive. The wear being all upon the mental organs, they become overworked and enfeebled, while the muscles lose their vigor for want of employment. There is no inclination to exercise the muscles by engaging in physical labor, because exertion seems to be irksome.—Testimonies for the Church 3:490 (1875). {2MCP 375.3}

Caution Concerning Overwork—Remember that man must preserve his God-given talent of intelligence by keeping the physical machinery in harmonious action. Daily physical exercise is necessary to the enjoyment of health. It is not work but *overwork*, without periods of rest, that breaks people down, endangering the life-forces. Those who overwork soon reach the place where they work in a hopeless way. {2MCP 375.4}

The work done to the Lord is done in cheerfulness and with courage. God wants us to bring spirit and life and hopefulness into our work. Brain workers should give due attention to every part of the human machinery, equalizing the taxation. Physical and mental effort, wisely combined, will keep the whole man in a condition that makes him acceptable to God.... {2MCP 375.5}

Bring into the day's work hopefulness, courage, and amiability. Do not overwork. Better far leave undone some of the things planned for the day's work than to undo oneself and become overtaxed, losing the courage necessary for the performance of the tasks of the

next day. Do not today violate the laws of nature, lest you lose your strength for the day to follow.—Letter 102, 1903. {2MCP 376.1}

Counsel to One Who Indulged in Exaggerated Language—From the light which God has given me, I know that spiritual deformity is being developed in you. In the place of giving a faultless exhibition of right principles and correct habits, you are gathering to yourselves sentiments and principles which will exclude you and all who partake of the same spirit from the heavenly courts. Your mind is becoming deformed by the way in which you treat it. I entreat of you to change decidedly about. Check all exaggerated language, for it destroys the harmony of the mind. {2MCP 376.2}

The body needs careful culture, that it may be kept in a healthy condition. So the mind needs to be strictly disciplined, lest it shall be unduly developed in some things and insufficiently developed in others. Because these susceptible organs are not in your sight, where you can see the harm that you are doing to your intellectual powers and how much they need regulating, you are not conscious of the harm you are doing them. You entertain unsound theories, and your mind is made to serve these theories. {2MCP 376.3}

The way in which you are mismanaging your mental machinery is wearing it out. But you cannot see what harm this is doing. Sooner or later your friends with you will see the unfavorable development of your thoughts and actions. Your stomach is beginning to testify to the action of the mind. A symmetrical and well-disciplined mind would change for the better the powers of digestion.—Letter 29, 1897. {2MCP 376.4}

Harmony Uses Complementary Effort (counsel to a husband)—We cannot all have the same minds or cherish the same ideas; but one is to be a benefit and blessing to the other, that where one lacks, another may supply what is requisite. You have certain deficiencies of character and natural biases that render it profitable for you to be brought in contact with a mind differently organized, in order to properly balance your own. Instead of superintending so exclusively, you should consult with your wife and arrive at joint decisions. You do not encourage independent effort on the part of your family; but if your specific directions are not scrupulously carried out, you too frequently find fault with the delinquents.—Testimonies for the Church 4:128 (1876). {2MCP 377.1}

Lower Propensities to Be Under Control—"We are laborers together with God" (1 Corinthians 3:9). Man is to work out his own salvation with fear and trembling; for it is God that worketh in him both to will and to do of His good pleasure. God gives man physical and mental powers. None are needless. Not one is to be misused or abused. The lower propensities are to be kept under control of the higher powers.—Letter 139, 1898. {2MCP 377.2}

Health of the Body and Mind—The life of Daniel is an inspired illustration of what constitutes a sanctified character. It presents a lesson for all, and especially for the young. A

strict compliance with the requirements of God is beneficial to the health of body and mind. {2MCP 377.3}

In order to reach the highest standard of moral and intellectual attainments, it is necessary to seek wisdom and strength from God and to observe strict temperance in all the habits of life. In the experience of Daniel and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that through religious principle young men may triumph over the lusts of the flesh and remain true to God's requirements, even though it cost them a great sacrifice.—The Review and Herald, January 25, 1881. (The Sanctified Life, 23.) {2MCP 377.4}

Healthy Life Favors Perfection of Character—A pure, healthy life is most favorable for the perfection of Christian character and for the development of the powers of mind and body.—The Review and Herald, December 1, 1896. (Counsels on Health, 41.) {2MCP 378.1}

Mind, Sinew, and Muscle to Work Harmoniously—By properly using our powers to their fullest extent in the most useful employment, by keeping every organ in health, by so preserving every organ that mind, sinew, and muscle shall work harmoniously, we may do the most precious service for God.—The Youth's Instructor, April 7, 1898. {2MCP 378.2}

Happiness the Fruit of Harmonious Action of All Powers—Those who serve God in sincerity and truth will be a peculiar people, unlike the world, separate from the world. Their food will be prepared, not to encourage gluttony or gratify a perverted taste, but to secure to themselves the greatest physical strength, and consequently the best mental conditions.... {2MCP 378.3}

Our heavenly Father has bestowed upon us the great blessing of health reform, that we may glorify Him by obeying the claims He has upon us.... The harmonious, healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness.—The Review and Herald, July 29, 1884. (Counsels on Health, 50, 51.) {2MCP 378.4}

The Influence of Rejoicing—God's people have many lessons to learn. They will have perfect peace if they will keep the mind stayed on Him who is too wise to err and too good to do them harm. They are to catch the reflection of the smile of God, and reflect it to others. They are to see how much sunshine they can bring into the lives of those around them. They are to keep near to Christ, so close that they sit together with Him as His little children, in sweet, sacred unity. They are never to forget that as they receive the affection and love of God, they are under the most solemn obligation to impart it to others. Thus they may exert an influence of rejoicing, which blesses all who come within its reach, irradiating their pathway.—Letter 40, 1903. (Medical Ministry, 45). {2MCP 378.5}

Chapter 40— Body Affects Mind

Close Relationship Between Mind and Body—There is an intimate relation between the mind and the body, and in order to reach a high standard of moral and intellectual attainment, the laws that control our physical being must be heeded.—Patriarchs and Prophets, 601 (1890). {2MCP 380.1}

Mental Effort Affected by Physical Vigor—We should seek to preserve the full vigor of all our powers for the accomplishment of the work before us. Whatever detracts from physical vigor weakens mental effort. Hence, every practice unfavorable to the health of the body should be resolutely shunned. {2MCP 380.2}

Says the great apostle, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." We cannot maintain consecration to God and yet injure our health by the willful indulgence of a wrong habit. Self-denial is one of the conditions, not only of admission into the service of Christ, but of continuance therein. Christ Himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." {2MCP 380.3}

Yet, how many who call themselves Christians are unwilling to exercise self-denial, even for Christ's sake. How often the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body. Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and sensual. Many are willing captives; they desire no better portion.—The Signs of the Times, June 1, 1882. {2MCP 381.1}

The Power of Discriminating Between Right and Wrong—Anything that lessens physical strength enfeebles the mind and makes it less capable of discriminating between right or wrong.—Christ's Object Lessons, 346 (1900). {2MCP 381.2}

Wrong Habits Yield Distorted Concepts—Brother ____, you dwell upon yourself. You view many things in a perverted light. You have suspicion of men, great distrust and jealousy, and you surmise evil. You think everybody is determined to ruin you. Many of these trials originate with you yourself. Many things are construed by you to be premeditated to injure you, when this is farthest from the real truth. You do yourself the greatest injury by your wrong course. {2MCP 381.3}

You are your greatest enemy. Your wrong habits unbalance the circulation of the blood and determine [direct] the blood to the brain, and then you view everything in a perverted light. You are quick and high-tempered, and you have not cultivated self-control. Your will and your way seem right to you. But unless you see the defects in your character and wash

your robe and make it white in the blood of the Lamb, you will surely fail of everlasting life. You love the theory of the truth, but you do not let it sanctify your life. You do not carry out in your daily deportment the principles of the truth you profess.—Letter 27, 1872. {2MCP 381.4}

Physical Habits Affect the Brain—The brain is the citadel of the being. Wrong physical habits affect the brain and prevent the attainment of that which the students desire—a good mental discipline. Unless the youth are versed in the science of how to care for the body as well as for the mind, they will not be successful students. Study is not the principal cause of breakdown of the mental powers. The main cause is improper diet, irregular meals, a lack of physical exercise, and careless inattention in other respects to the laws of health. When we do all that we can to preserve the health, then we can ask God in faith to bless our efforts.—Counsels to Parents, Teachers, and Students, 299 (1913). {2MCP 381.5}

Peter and Body-Mind Relationship—The apostle Peter understood the relation between the mind and the body and raised his voice in warning to his brethren: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter 2:11). Many regard this text as a warning against licentiousness only; but it has a broader meaning. It forbids every injurious gratification of appetite or passion. Every perverted appetite becomes a warring lust. Appetite was given us for a good purpose, not to become the minister of death by being perverted, and thus degenerating into "lusts which war against the soul." [See next chapter, "Diet and Mind."]—Christian Temperance and Bible Hygiene, 53, 54, 1890. (Counsels on Diet and Foods, 166, 167.) {2MCP 382.1}

Misuse of Physical Powers Unbalances Nervous System—The misuse of our physical powers shortens the period of time in which our lives can be used for the glory of God. And it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system. {2MCP 382.2}

Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws are guilty of robbery toward God. And they are robbing their fellowmen also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good.—Christ's Object Lessons, 346, 347 (1900). {2MCP 382.3}

Idleness Weakens Brain Power—The reason the youth have so little strength of brain and muscle is because they do so little in the line of useful labor. "Behold, this was the

iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good" (Ezekiel 16:49, 50).—Testimonies for the Church 4:96 (1876). {2MCP 383.1}

Manual Labor Relaxes the Mind—The whole system needs the invigorating influence of exercise in the open air. A few hours of manual labor each day would tend to renew the bodily vigor and rest and relax the mind.—Testimonies for the Church 4:264, 265 (1896). {2MCP 383.2}

Bathing Invigorates Body and Mind—Whether a person is sick or well, respiration is more free and easy if bathing is practiced. By it the muscles become more flexible, the mind and body are alike invigorated, the intellect is made brighter, and every faculty becomes livelier.—Testimonies for the Church 3:70 (1872). {2MCP 383.3}

Rest Versus Stimulants—Wrong physical habits injure the brain, and the whole system becomes deranged. An effort may be made to brace the wearied nerves by taking stimulants, but this will not remove the difficulty. {2MCP 383.4}

Unless a decided change is made, unless there is an intelligent recognition of the necessity of giving the brain rest instead of stimulants, the human agent will lose his self-control and will disgrace the cause of God.—Letter 205, 1904. {2MCP 383.5}

The Mind at Peaceful Rest—We should devote more time to humble, earnest prayer to God, for wisdom to bring up our children in the nurture and admonition of the Lord. The health of the mind is dependent upon the health of the body. As Christian parents, we are bound to train our children in reference to the laws of life. {2MCP 384.1}

In Christ they will obtain strength and hope, and will not be troubled with restless longings for something to divert the mind and satisfy the heart. They have found the Pearl of Great Price, and the mind is at peaceful rest. Their pleasures are of a pure, elevated, heavenly character. They have no painful reflections, no remorse. Such pleasures do not enfeeble the body or prostrate the mind, but give health and vigor to both {2MCP 384.2}

The inhabitants of heaven are perfect, because the will of God is their joy and supreme delight.—Appeal to Mothers, 20-27. {2MCP 384.3}

Chapter 41— Diet and Mind

Brain Must Be Healthy—The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy the brain must be healthy. And in order for the brain to be healthy the blood must be pure. If by correct habits of eating and drinking the blood is kept pure, the brain will be properly nourished.—(Special Testimonies, Series B 15:18, April 13, 1900. (Counsels on Health, 586, 587.) {2MCP 385.1}

The Brain Supplied With Life and Strength—The human organism is a wonderful piece of machinery, but it can be abused The transformation of food into good blood is a wonderful process, and all human beings should be intelligent upon this subject.... {2MCP 385.2}

Each organ of the body gathers its nutrition to keep its different parts in action. The brain must be supplied with its share, the bone with its portion. The great Master Builder is at work every moment, supplying every muscle and tissue, from the brain to the ends of the fingers and toes, with life and strength.—Letter 17, 1895. {2MCP 385.3}

Results of Flaunting Nature's Laws—God has granted to this people great light, yet we are not placed beyond the reach of temptation.… An invalid—apparently very conscientious, yet bigoted and self-sufficient—freely avows his contempt for the laws of health and life, which divine mercy has led us as a people to accept. His food must be prepared in a manner to satisfy his morbid cravings. Rather than sit at a table where wholesome food is provided, he will patronize restaurants, because he can there indulge appetite without restraint. A fluent advocate of temperance, he disregards its foundation principles. He wants relief but refuses to obtain it at the price of self-denial. {2MCP 385.4}

That man is worshiping at the shrine of perverted appetite. He is an idolater. The powers which, sanctified and ennobled, might be employed to honor God, are weakened and rendered of little service. An irritable temper, a confused brain, and unstrung nerves are among the results of his disregard of nature's laws. He is inefficient, unreliable.—Testimonies for the Church 5:196, 197 (1882). {2MCP 386.1}

Close Relation Between Eating and Mind—In connection with the injunction of Peter that we are to add "to temperance patience," I referred [in an address] to the blessings of health reform, and the advantages to be gained by the use of proper combinations of simple, nourishing foods. The close relationship that eating and drinking sustain to the state of one's mind and temper was dwelt upon. We cannot afford to develop a bad temper through wrong habits of living.—The Review and Herald, July 12, 1906. {2MCP 386.2}

Indulgence Greatest Cause of Mental Debility—Indulgence of appetite is the greatest cause of physical and mental debility and lies at the foundation of the feebleness which is apparent everywhere.—Testimonies for the Church 3:487 (1875). {2MCP 386.3}

Mind Confused by Improper Diet—We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this, the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. Overeating befogs the brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on the Sabbath, many have done more than they think to dishonor God.—Testimonies for the Church 6:357 (1900). {2MCP 386.4}

Through Appetite Satan Controls Mind—Through appetite Satan controls the mind and the whole being. Thousands who might have lived have passed into the grave, physical, mental, and moral wrecks, because they sacrificed all their powers to the indulgence of appetite.—Christian Temperance and Bible Hygiene, 37, 1890. (Counsels on Diet and Foods, 167.) {2MCP 387.1}

The Digestive Organs Affect Life's Happiness—The digestive organs have an important part to act in our life happiness. God has given us intelligence that we may learn what we should use as food. Shall we not, as sensible men and women, study whether the things we eat will be in agreement or whether they will cause trouble? People who have a sour stomach are very often of a sour disposition. Everything seems to be contrary to them, and they are inclined to be peevish and irritable. If we would have peace among ourselves, we should give more thought than we do to having a peaceful stomach.—Manuscript 41, 1908. (Counsels on Diet and Foods, 112.) {2MCP 387.2}

Vigor of Mind Depends Upon the Body (counsels to writers and ministers)—Obey the principles of health reform and educate others to do this. The health of the mind is to a large degree dependent upon the health of the body, and the health of the body is dependent upon the way in which the living machinery is treated. Eat only that food which will keep your stomach in the most healthy condition. {2MCP 387.3}

You need to learn more thoroughly the philosophy of taking proper care of yourself in regard to the matter of diet. Arrange your work so that you can have your meals at regular hours. You must exercise a special care in this matter. Remember that to live the truth as it is in Jesus requires much self-discipline.—Letter 297, 1904. {2MCP 387.4}

Irregular Hours and Careless Inattention to Laws of Health—The mind does not wear out nor break down so often on account of diligent employment and hard study as on account of eating improper food at improper times, and of careless inattention to the laws of health.… Irregular hours for eating and sleeping sap the brain forces. The apostle Paul declares that he who would be successful in reaching a high standard of godliness must be temperate in all things. Eating, drinking, and dressing all have a direct bearing upon our spiritual advancement.—The Youth's Instructor, May 31, 1894. {2MCP 388.1}

Overcrowding the Stomach Weakens the Mind—Overeating, even of the most wholesome food, is to be guarded against. Nature can use no more than is required for building up the various organs of the body, and excess clogs the system. Many a student is supposed to have broken down from overstudy, when the real cause was overeating. While proper attention is given to the laws of health there is little danger from mental taxation, but in many cases of so-called mental failure it is the overcrowding of the stomach that wearies the body and weakens the mind.—Education, 205 (1903). {2MCP 388.2}

Indulgence Blunts Nobler Sentiments of Mind—The indulgence of appetite in overeating is gluttony. The great variety of foods often taken at one meal is enough to create a disordered stomach and a disordered temper. Therefore God requires of every human being cooperation with Him, that none may go beyond his proper boundary in overeating or in partaking of improper articles of food. This indulgence strengthens the animal propensities and blunts the nobler sentiments of the mind. The whole being is degraded, and the human agent becomes the slave of appetite, by pampering and indulging his own groveling sensual passions.—Manuscript 113, 1898. {2MCP 388.3}

Overeating Produced Forgetfulness and Loss of Memory (counsel to a gourmand)—You are a gourmand when at the table. This is one great cause of your forgetfulness and loss of memory. You say things which I know you have said, and then turn square about and say that you said something entirely different. I knew this, but passed it over as the sure result of overeating. Of what use would it be to speak about it? It would not cure the evil.—Letter 17, 1895. (Counsels on Diet and Foods, 138.) {2MCP 389.1}

Overeating Blunts the Emotions [See Counsels on Diet and Foods, 131-142, "Overeating,".]—Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system and will blunt the keener and holier emotions. Strict temperance in eating and drinking is highly essential for the healthy preservation and vigorous exercise of all the functions of the body. {2MCP 389.2}

Strictly temperate habits, combined with exercise of the muscles as well as of the mind, will preserve both mental and physical vigor and give power of endurance to those engaged in the ministry, to editors, and to all others whose habits are sedentary. As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies at the foundation of feebleness, which is apparent everywhere.—Testimonies for the Church 3:487 (1875). {2MCP 389.3}

Restrict the Varieties of Food—We must care for the digestive organs and not force upon them a great variety of food. He who gorges himself with many kinds of food at a meal is doing himself injury. It is more important that we eat that which will agree with us than that we taste of every dish that may be placed before us. There is no door in our stomach by which we can look in and see what is going on; so we must use our mind, and reason from cause to effect. If you feel all wrought up, and everything seems to go wrong,

perhaps it is because you are suffering the consequences of eating a great variety of food.—Manuscript 41, 1908. (Counsels on Diet and Foods, 111, 112.) {2MCP 389.4}

God's Plan for Us—God desires us, by strict temperance, to keep the mind clear and keen that we may be able to distinguish between the sacred and the common. We should strive to understand the wonderful science of the matchless compassion and benevolence of God. Those who eat too largely and those who eat unhealthful food bring trouble upon themselves, unfitting themselves for the service of God. It is dangerous to eat meat, for animals are suffering from many deadly diseases. Those who persist in eating the flesh of animals sacrifice spirituality to perverted appetite. Their bodies become full of disease.—Manuscript 66, 1901. {2MCP 390.1}

Intellectual Activity Diminished by a Heavy Meat Diet—The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities.—Testimonies for the Church 2:64 (1900). {2MCP 390.2}

What We Eat Diminishes Intellectual Activity—We are composed of what we eat, and eating much flesh will diminish intellectual activity. Students would accomplish much more in their studies if they never tasted meat. When the animal part of the human agent is strengthened by meat eating, the intellectual powers diminish proportionately. {2MCP 390.3}

A religious life can be more successfully gained and maintained if meat is discarded, for this diet stimulates into intense activities, lustful propensities, and enfeebles the moral and spiritual nature. "The flesh ... [warreth] against the spirit, and the spirit against the flesh" (Galatians 5:17). {2MCP 390.4}

We greatly need to encourage and cultivate pure, chaste thoughts and to strengthen the moral powers rather than the lower and carnal powers. God help us to awake from our self-indulgent appetites!—Letter 72, 1896. (Medical Ministry, 277, 278). {2MCP 390.5}

Meat Eating and Disposition—As a general thing, the Lord did not provide His people with flesh meat in the desert because He knew that the use of this diet would create disease and insubordination. In order to modify the disposition and bring the higher powers of the mind into active exercise, He removed from them the flesh of dead animals.—Manuscript 38, 1898. (Counsels on Diet and Foods, 375.) {2MCP 391.1}

Results of Pork Eating—It is not the physical health alone that is injured by pork eating. The mind is affected and the finer sensibilities are blunted by the use of this gross article of food.—Healthful Living, 58, 1865 (Part 1) . (Counsels on Diet and Foods, 393.) {2MCP 391.2}

Imprudent Eater Disqualifies for Counseling—Sugar is not good for the stomach. It causes fermentation, and this clouds the brain and brings peevishness into the disposition. And it has been proved that two meals are better than three for the health of the system. [See Counsels on Diet and Foods, "Number of Meals," pages 173-178.] {2MCP 391.3}

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach affects the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings, when he should say Yea and Amen, he says Nay. He makes propositions that are wide of the mark. The food he has eaten has benumbed his brain power. {2MCP 391.4}

Self-indulgence debars the human agent from witnessing for the truth. The gratitude we offer to God for His blessings is greatly affected by the food placed in the stomach. Indulgence of appetite is the cause of dissension, strife, discord, and many other evils. Impatient words are spoken and unkind deeds are done, dishonest practices are followed, and passion is manifested—and all because the nerves of the brain are diseased by the abuse heaped on the stomach.—Manuscript 93, 1901. {2MCP 391.5}

Coffee Affects Mental and Moral Powers—Coffee is a hurtful indulgence. It temporarily excites the mind, ... but the aftereffect is exhaustion, prostration, paralysis of the mental, moral, and physical powers. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is permanently lessened.—Christian Temperance and Bible Hygiene, 34, 1890. (Counsels on Diet and Foods, 421.) {2MCP 392.1}

Erroneous Eating Leads to Erroneous Thinking—The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.—Testimonies for the Church 9:160 (1909). {2MCP 392.2}

High Appreciation of Atonement Blunted—When we pursue a course to lessen mental and physical vigor—in eating, drinking, or in any of our habits—we dishonor God, for we rob Him of the service He claims of us. When we indulge appetite at the expense of health or when we indulge habits which lessen our vitality and mental vigor, we cannot have a high appreciation of the atonement and a right estimate of eternal things. When our minds are beclouded and partially paralyzed by disease, we are easily overcome by the temptations of Satan.—Letter 27, 1872. {2MCP 392.3}

Too Much Thought About Food—It is impossible to prescribe by weight the quantity of food which should be eaten. It is not advisable to follow this process, for by so doing the mind becomes self-centered. Eating and drinking become altogether too much a matter of thought. Those who do not make a god of the stomach will carefully guard the appetite. They will eat plain, nourishing food.... They will eat slowly and will masticate their food thoroughly. After eating they will take proper exercise in the open air. Such need never trouble themselves to measure out precise quantities. {2MCP 392.4}

There are many who have carried a heavy weight of responsibility as to the quantity and quality of food best adapted to nourish the system. Some, especially dyspeptics, have worried so much in regard to their bill of fare that they have not taken sufficient food to nourish the system. They have done great injury to the house they live in and, we fear, have spoiled themselves for this life.—Letter 142, 1900. {2MCP 393.1}

Eat According to Your Best Judgment, Then Be at Rest—Some are continually anxious lest their food, however simple and healthful, may hurt them. To these let me say, Do not think that your food will injure you; do not think about it at all. Eat according to your best judgment; and when you have asked the Lord to bless the food for the strengthening of your body, believe that He hears your prayer, and be at rest.—The Ministry of Healing, 321 (1905). {2MCP 393.2}

Intemperate Persons Cannot Be Patient—There are ample reasons why there are so many nervous women in the world, complaining of the dyspepsia, with its train of evils. The cause has been followed by the effect. It is impossible for intemperate persons to be patient. They must first reform bad habits, learn to live healthfully, and then it will not be difficult for them to be patient. {2MCP 393.3}

Many do not seem to understand the relation the mind sustains to the body. If the system is deranged by improper food, the brain and nerves are affected, and slight things annoy those who are thus afflicted. Little difficulties are to them troubles mountain high. Persons thus situated are unfitted to properly train their children. Their life will be marked with extremes, sometimes very indulgent, at other times severe, censuring for trifles which deserved no notice.—Healthful Living, 41, 1865 (Part 2). (Selected Messages 2:434.) {2MCP 393.4}

Dyspepsia Leads to Irritability—A dyspeptic stomach always leads to irritability. A sour stomach leads to a sour temper. Your body must be kept in subjection if you make it a meet temple for the indwelling of the Holy Spirit.... Eat sparingly of even wholesome food. Exercise moderately, and you will feel that your life is of some account.—Letter 27, 1872. {2MCP 394.1}

Unhealthful Food Stupefies the Conscience—In health reform our people have been retrograding. Satan sees that he cannot have so great power over minds when the appetite is

kept under control as when it is indulged, and he is constantly at work to lead men to indulgence. Under the influence of unhealthful food the conscience becomes stupefied, the mind is darkened, and its susceptibility to impressions is impaired.... {2MCP 394.2}

Will our people see and feel the sin of perverting the appetite? Will they discard all hurtful indulgences, and let the means thus saved be devoted to spreading the truth?—Manuscript 5, 1875. {2MCP 394.3}

A Definition of Temperance in Eating—The principles of temperance must be carried further than the mere use of spirituous liquors. The use of stimulating and indigestible food is often equally injurious to health and in many cases sows the seeds of drunkenness. True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual powers. The body should be servant to the mind, and not the mind to the body.—Patriarchs and Prophets, 562 (1890). {2MCP 394.4}

Shunning Extremes—Those who understand the laws of health and who are governed by principle will shun the extremes both of indulgence and of restriction. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for highest service to God and man. The appetite is under the control of reason and conscience, and they are rewarded with health of body and mind. While they do not urge their views offensively upon others, their example is a testimony in favor of right principles. These persons have a wide influence for good.—The Ministry of Healing, 319 (1905). {2MCP 395.1}

Chapter 42— Mind and Health

Mind Controls the Whole Man—The mind controls the whole man. All our actions, good or bad, have their source in the mind. It is the mind that worships God and allies us to heavenly beings.... All the physical organs are the servants of the mind, and the nerves are the messengers that transmit its orders to every part of the body, guiding the motions of the living machinery.... {2MCP 396.1}

The harmonious action of all the parts—brain, bone, and muscle—is necessary to the full and healthful development of the entire human organism.—Special Testimonies On Education, 33, c1897. (Fundamentals of Christian Education, 426.) {2MCP 396.2}

Electric Power Vitalizes Whole System—The electric power of the brain, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease.—Education, 197 (1903). {2MCP 396.3}

Few Realize the Power of Mind Over Body—But few realize the power that the mind has over the body. A great deal of the sickness which afflicts humanity has its origin in the mind and can only be cured by restoring the mind to health. There are very many more than we imagine who are sick mentally. Heart sickness makes many dyspeptics, for mental trouble has a paralyzing influence upon the digestive organs.—Testimonies for the Church 3:184 (1872). {2MCP 396.4}

Victims of Diseased Imagination—The mind needs to be controlled, for it has a most powerful influence upon the health. The imagination often misleads, and when indulged, brings severe forms of disease upon the afflicted.... {2MCP 397.1}

The season most to be dreaded by one going among these invalids is winter. It is winter indeed, not only outdoors but in, to those who are compelled to live in the same house and sleep in the same room. These victims of a diseased imagination shut themselves indoors and close the windows, for the air affects their lungs and their heads. Imagination is active; they expect to take cold, and they will have it. No amount of reasoning can make them believe that they do not understand the philosophy of the whole matter. Have they not proved it? they will argue. {2MCP 397.2}

It is true that they have proved one side of the question—by persisting in their own course—and yet they do take cold if in the least exposed. Tender as babies, they cannot endure anything; yet they live on, and continue to close the windows and doors, and hover over the stove and enjoy their misery. {2MCP 397.3}

They have surely proved that their course has not made them well, but has increased their difficulties. Why will not such allow reason to influence the judgment and control the imagination? Why not now try an opposite course, and in a judicious manner obtain exercise and air out of doors?—Testimonies for the Church 2:523-525 (1870). {2MCP 397.4}

Mind Impedes Circulation (advice to a timid soul)—If your mind is impressed and fixed that a bath will injure you, the mental impression is communicated to all the nerves of the body. The nerves control the circulation of the blood; therefore the blood is, through the impression of the mind, confined to the blood vessels, and the good effects of the bath are lost. All this is because the blood is prevented by the mind and will from flowing readily and from coming to the surface to stimulate, arouse, and promote the circulation. {2MCP 397.5}

For instance, you are impressed that if you bathe you will become chilly. The brain sends this intelligence to the nerves of the body, and the blood vessels, held in obedience to

your will, cannot perform their office and cause a reaction after the bath.—Testimonies for the Church 3:69, 70 (1872). {2MCP 398.1}

Fruit of a Listless, Dreamy Mind (counsel to a young woman)—You have a diseased imagination. You have thought yourself diseased, but this has been more imaginary than real. You have been untrue to yourself.... You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a lady to occupy in the presence of others. If you had only thought so, you could have walked as well and sat as erect as many others. {2MCP 398.2}

The condition of your mind leads to indolence and to a dread of exercise, when this exercise would prove one of the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind and arouse yourself to *do,* to work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not you alone who is affected; others are injured by your example and influence.—Testimonies for the Church 2:248, 249 (1869). {2MCP 398.3}

Health Sacrificed to Feelings (counsel to a woman of strong will)—Dear _____, you have a diseased imagination; and you dishonor God by allowing your feelings to have complete control of your reason and judgment. You have a determined will, which causes the mind to react upon the body, unbalancing the circulation and producing congestion in certain organs; and you are sacrificing health to your feelings.—Testimonies for the Church 5:310 (1873). {2MCP 398.4}

Mental Illness Produced by Unsanctified Tongues (comments on the death of the wife of an executive)—Sister _____ was so weighted down with sorrow that she lost her reason. I ask, Who, in the day of judgment, will be held responsible for putting out the light of that mind that should be shining today? Who will be accountable in the day of God for the work that caused the distress which brought on this sickness? She suffered for months, and the husband suffered with her. And now the poor woman has gone, leaving two motherless children. All this because of the work done by unsanctified tongues.—Manuscript 54, 1904. {2MCP 399.1}

Overtaxed Mind Impairs Health—Brethren have invested means in patent rights and other enterprises and have induced others to interest themselves, who could not bear the perplexity and care of such business. Their anxious, overtaxed minds seriously affect their already diseased bodies, and they then yield to despondency, which increases to despair. They lose all confidence in themselves and think that God has forsaken them, and they dare not believe that He will be merciful to them.—Testimonies for the Church 1:304, 305 (1862). {2MCP 399.2}

Mental Activity Produces Health—God wants His delegated servants to be good preachers, and in order to do this they must be diligent students.... Studious habits, a firm hold from above, will qualify them for their position as ministers of the gospel of Christ. Mental activity will produce health, and this is better than a sluggish, disorderly, untrained mind. Many become worthless as ministers after advancing in age.... Had they worked the brain, they would have been fruitful in old age.—Letter 33, 1886. {2MCP 399.3}

Electrical Force of Brain Resists Disease—The minds of thinking men labor too hard. They frequently use their mental powers prodigally, while there is another class whose highest aim in life is physical labor. The latter class do not exercise the mind. Their muscles are exercised while their brains are robbed of intellectual strength, just as the minds of thinking men are worked while their bodies are robbed of strength and vigor by their neglect to exercise the muscles.... {2MCP 399.4}

Their influence for good is small in comparison to what it might be if they would use their brains as well as their muscles. This class fall more readily if attacked by disease; the system is vitalized by the electrical force of the brain to resist disease.—Testimonies for the Church 3:157 (1872). {2MCP 400.1}

Discontented Repinings Bring Sickness—That which brings sickness of body and mind to nearly all is dissatisfied feelings and discontented repinings. They have not God, they have not the hope which reaches to that within the veil, which is as an anchor to the soul both sure and steadfast. All who possess this hope will purify themselves even as He is pure. Such are free from restless longings, repinings, and discontent; they are not continually looking for evil and brooding over borrowed trouble. But we see many who are having a time of trouble beforehand; anxiety is stamped upon every feature; they seem to find no consolation, but have a continual fearful looking for of some dreadful evil.—Testimonies for the Church 1:566 (1867). {2MCP 400.2}

Unrestful Attitude Detrimental to Health (counsel to a disturbed woman)—The Lord has love for you, and care for you, and while your husband is not always with you, yet you have excellent companionship right on the premises where your house is built. Do not keep your mind in an unrestful attitude; for this is detrimental to your health. You must realize that no one is capable of composing your mind but your individual self. {2MCP 400.3}

You are too ready to look on the discouraging side. This has been a weakness in your character. It hurts your experience and gives a sad complexion to your husband's experience. {2MCP 400.4}

You brood too much. Whatever you can do to divert your mind from your individual self, in any line of employment, do it. You are to appreciate the great gift to our world of Jesus Christ, and you may expect much peace and comfort and love exercised to keep your

mind in perfect peace. Every believer is to be clothed in the righteousness of Christ, and that righteousness speaks better things than the blood of Abel.—Letter 294, 1906. {2MCP 400.5}

Inability to Reason Rationally—A student may devote all his powers to acquire knowledge; but unless he has a knowledge of God, unless he obeys the laws that govern his own being, he will destroy himself. By wrong habits he loses the power of self-appreciation; he loses self-control. He cannot reason correctly about matters that concern him most deeply. He is reckless and irrational in his treatment of mind and body. Through his neglect to cultivate right principles, he is ruined both for this world and for the world to come.—The Ministry of Healing, 450 (1905). {2MCP 401.1}

Self-centeredness a Hindrance to Recovery [See chapter 30, "Selfishness and self-centeredness."]—One of the surest hindrances to the recovery of the sick is the centering of attention upon themselves. Many invalids feel that everyone should give them sympathy and help, when what they need is to have their attention turned away from themselves, to think of and care for others.—The Ministry of Healing, 256 (1905). {2MCP 401.2}

Divert Mind From Self—Exercise will aid the work of digestion. To walk out after a meal, hold the head erect, put back the shoulders, and exercise moderately, will be a great benefit. The mind will be diverted from self to the beauties of nature. The less the attention is called to the stomach after a meal, the better. If you are in constant fear that your food will hurt you, it most assuredly will. Forget self, and think of something cheerful.—Testimonies for the Church 2:530 (1870). {2MCP 401.3}

Doing Good Releases Positive Forces—The pleasure of doing good animates the mind and vibrates through the whole body. While the faces of benevolent men are lighted up with cheerfulness and their countenances express the moral elevation of the mind, those of selfish, stingy men are dejected, cast down, and gloomy. Their moral defects are seen in their countenances.—Testimonies for the Church 2:534 (1870). {2MCP 402.1}

Security Improves Health—When men who have indulged in wrong habits and sinful practices yield to the power of divine truth, the application of that truth to the heart revives the moral powers, which had seemed to be paralyzed. The receiver possesses stronger, clearer understanding than before he riveted his soul to the Eternal Rock. Even his physical health improves by the realization of his security in Christ. The special blessing of God resting upon the receiver is of itself health and strength.—Christian Temperance and Bible Hygiene, 13, 1890. (Counsels on Health, 28.) {2MCP 402.2}

The Tranquilizing Effects of Suitable Working Conditions (counsel to an overwrought executive)—It is not for me to lay out for you a definite line of work. But you should work, if possible, in some place where your mind will be kept in even balance, where you can be peaceful and quiet, where you will not be consulted on many questions. It is not

best for you to have supervision over many things. Your mind should not be overtaxed. This would be a great injury to you. When too many perplexities are placed upon you, the blood rushes to your head and you give way to an intensity of feeling that endangers your health. {2MCP 402.3}

Place yourself, if possible, where you will have little cause to worry over the work of others.... If you should take upon your perplexities in which large interests are involved, the confusion that would come as the result of planning for the management of many things would not be for your own good or for the best interests of the cause of God. {2MCP 402.4}

Those who would place upon you a variety of duties requiring the most careful management are making a mistake. Your mind needs to be tranquil. You are to do a work that will not produce friction in your mind. You are to keep your conscience in the fear of God, according to the Bible standard, and you are to make steady improvement, that you may not be in any way unfitted for the work God has given you to do.—Letter 92, 1903. {2MCP 403.1}

A Quiet Mind Is Pathway to Health—The consciousness of rightdoing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us and His ears open to our prayers is a satisfaction indeed. To know that we have a never-failing friend in whom we can confide all the secrets of the soul is a privilege which words can never express.—Testimonies for the Church 1:502 (1867). {2MCP 403.2}

Love, Hope, and Joy Essential for Health—In order to have perfect health our hearts must be filled with hope and love and joy.—Special Testimonies, Series B 15:18, April 3, 1900. (Counsels on Health, 587.) {2MCP 403.3}

Christ the Answer—Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they shall come to Christ, the wellspring of life. Complaints of weariness, loneliness, and dissatisfaction will then cease. Satisfying joys will give vigor to the mind, and health and vital energy to the body.—Testimonies for the Church 4:579 (1881). {2MCP 403.4}

Chapter 43— Mind and Spiritual Health

The Fruitage of Spiritual Life—Spiritual life yields to its possessor that which all the world is seeking but which can never be obtained without an entire surrender to God.—Letter 121, 1904. {2MCP 404.1}

Body, Mind, and Soul Benefit From Communion With God—In a knowledge of God all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate.—Education, 14 (1903). {2MCP 404.2}

Love for God Essential for Health—God is the great caretaker of the human machinery. In the care of our bodies we must cooperate with Him. Love for God is essential for life and health.—Special Testimonies, Series B 15:18, April 3, 1900. (Counsels on Health, 587.) {2MCP 404.3}

Health of Body Important to Health of Soul—God would be recognized as the Author of our being. That life He has given us is not to be trifled with. Recklessness in the bodily habits reveals a recklessness of moral character. The health of the body is to be regarded as essential for the advancement of growth in grace, an even temper.—Manuscript 113, 1898. {2MCP 405.1}

Good Deeds Promote Health—Good deeds are twice a blessing, benefiting both the giver and the receiver of the kindness. The consciousness of rightdoing is one of the best medicines for diseased bodies and minds. When the mind is free and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being.—The Ministry of Healing, 257 (1905). {2MCP 405.2}

Godliness in Harmony With Laws of Health—Those who walk in the path of wisdom and holiness find that “godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (1 Timothy 4:8). They are alive to the enjoyment of life’s real pleasures and are not troubled with vain regrets over misspent hours nor with gloomy forebodings, as the worldling too often is when not diverted by some exciting amusement. Godliness does not conflict with the laws of health but is in harmony with them. The fear of the Lord is the foundation of all real prosperity.—Christian Temperance and Bible Hygiene, 14, (1890). (Counsels on Health, 29.) {2MCP 405.3}

Constant Struggle Against Evil Imaginings—Let everyone who desires to be a partaker of the divine nature appreciate the fact that he must escape the corruption that is in the world through lust. There must be a constant, earnest struggling of the soul against the evil imaginings of the mind. There must be a steadfast resistance of temptation to sin in thought or act. The soul must be kept from every stain, through faith in Him who is able to keep you from falling. {2MCP 405.4}

We should meditate upon the Scriptures, thinking soberly and candidly upon the things that pertain to our eternal salvation. The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should seek to comprehend the meaning of the plan of salvation. We should meditate upon the mission of Him who came to save His people from their sins. By constantly contemplating heavenly themes our faith and love will grow stronger.—The Review and Herald, June 12, 1888, {2MCP 406.1}

Injury to Health Weakens Moral Powers—Whatever injures the health not only lessens physical vigor but tends to weaken the mental and moral powers.—The Ministry of Healing, 128 (1905). {2MCP 406.2}

Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health promotes the development of a strong mind and a well-balanced character.—Education, 195 (1903). {2MCP 406.3}

Body Medium for Mind and Soul—The body is a most important medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here often means the surrender of the whole being to evil. The tendencies of the physical nature, unless under the dominion of a higher power, will surely work ruin and death. The body is to be brought into subjection to the higher powers of the being. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in the life. {2MCP 406.4}

Intellectual power, physical stamina, and the length of life depend upon immutable laws. Through obedience to these laws, man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, of “the rulers of the darkness of this world,” and of “spiritual wickedness in high places” (Ephesians 6:12).—Prophets and Kings, 488, 489 (1917). {2MCP 406.5}

Vital Energy Imparted to Mind Through Brain—The Lord would have our minds clear and sharp, able to see points in His word and service, doing His will, depending upon His grace, bringing into His work a clear conscience and a thankful mind. This kind of joy promotes the circulation of the blood. Vital energy is imparted to the mind through the brain; therefore the brain should never be dulled by the use of narcotics or excited by the use of stimulants. Brain, bone, and muscle are to be brought into harmonious action that all may work as well-regulated machines, each part acting in harmony, not one being overtaxed.—Letter 100, 1898. {2MCP 407.1}

Dyspepsia Makes Religious Life Uncertain—The principles of health reform should be brought into the life of every Christian. Men and women who disregard these principles cannot offer to God a pure, vigorous devotion; for a dyspeptic stomach or a torpid liver makes the religious life an uncertainty. {2MCP 407.2}

Eating the flesh of dead animals has an injurious effect upon spirituality. When meat is made the staple article of food, the higher faculties are overborne by the lower passions. These things are an offense to God and are the cause of a decline in spiritual life.—Letter 69, 1896. {2MCP 407.3}

Rightdoing Is Best Medicine—The consciousness of rightdoing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health.... {2MCP 407.4}

There are those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects, that they may reflect light rather than darkness and gloom. This class of minds will either be engaged in seeking their own pleasure, in frivolous conversation, laughing and joking, and the mind continually elated with a round of amusements; or they will be depressed, having great trials and mental conflicts, which they think but few have ever experienced or can understand. These persons may profess Christianity, but they deceive their own souls. They have not the genuine article.—The Health Reformer, March, 1872. {2MCP 407.5}

To Labor for Soul as Well as Body—Our medical workers are to do all in their power to cure disease of the body and also disease of the mind. They are to watch and pray and work, bringing spiritual as well as physical advantages to those for whom they labor. The physician in one of our sanitariums who is a true servant of God has an intensely interesting work to do for every suffering human being with whom he is brought in contact. He is to lose no opportunity to point souls to Christ, the Great Healer of body and mind. Every physician should be a skillful worker in Christ's lines. There is to be no lessening of the interest in spiritual things, else the power to fix the mind upon the Great Physician will be diverted.—Letter 223, 1905. {2MCP 408.1}

The Physician Who Deals With Distracted Minds and Hearts—The physician needs more than human wisdom and power that he may know how to minister to the many perplexing cases of disease of the mind and heart with which he is called to deal. If he is ignorant of the power of divine grace, he cannot help the afflicted one, but will aggravate the difficulty; but if he has a firm hold upon God, he will be able to help the diseased, distracted mind. He will be able to point his patients to Christ and teach them to carry all their cares and perplexities to the great Burden Bearer.—Testimonies for the Church 5:444 (1885). {2MCP 408.2}

Christ Illumines the Mind—The physician is never to lead his patients to fix their attention on him. He is to teach them to grasp with the trembling hand of faith the outstretched hand of the Saviour. Then the mind will be illuminated with the light radiating from the Light of the world.—Letter 120, 1901. {2MCP 409.1}

Truth Has Soothing Power—The soothing power of pure truth seen, acted, and maintained in all its bearings is of a value no language can express to people who are suffering with disease. Keep ever before the suffering sick the compassion and tenderness of Christ, and awaken their conscience to a belief in His power to relieve suffering, and lead them to faith and trust in Him, the Great Healer, and you have gained a soul and ofttimes a life.—Letter 69, 1898. (Medical Ministry, 234, 235). {2MCP 409.2}

True Religion Aids Restoration to Health (words directed to sanitarium guests attending the local church service)—Christ is our Great Physician. Many men and women come to this medical institution [St. Helena Sanitarium] with the hope of receiving treatment that will prolong their lives. They take considerable pains to come here. {2MCP 409.3}

Why cannot everyone who comes to the sanitarium for physical help come to Christ for spiritual help? Why cannot you, my brother, my sister, entertain the hope that if you accept Christ, He will add His blessing to the agencies employed for your restoration to health? Why cannot you have faith to believe that He will cooperate with your efforts to recover, because He wants you to get well? He wants you to have a clear brain so that you can appreciate eternal realities; He wants you to have healthful sinews and muscles so that you can glorify His name by using your strength in His service.—Manuscript 80, 1903. {2MCP 409.4}

Counsel to One Prone to Melancholy Feelings—It is your duty to war against oppressive thoughts and melancholy feelings, just as much as it is your duty to pray. It is your duty to counterwork the agencies of the enemy, to place a firm hold upon the bridle of your tongue as well as your thoughts. Of all the times in your life when you need a supply of grace, it is when the sensitive, inflamed digestive organs are at work and you are worried and tired out. {2MCP 409.5}

You may look surprised at this, but it is a species of swearing to be constantly irritated and irritating others by your faultfinding and gloomy reflections. These fits of indigestion are trying, but hold fast to the bridle that you will not swear to those who are your best friends or to those who are your enemies.—Letter 11, 1897. {2MCP 410.1}

Assurance of God's Approval—The assurance of God's approval will promote physical health. It fortifies the soul against doubt, perplexity, and excessive grief that so often sap the vital forces and induce nervous diseases of a most debilitating and distressing character. The Lord has pledged His unfailing word that His eye shall be over the righteous

and His ear open to their prayer.—Life Sketches of Ellen G. White, 270, 271 (1915). {2MCP 410.2}

Connection Between Sin and Disease—There is a divinely appointed connection between sin and disease. No physician can practice for a month without seeing this illustrated. He may ignore the fact; his mind may be so occupied with other matters that his attention will not be called to it; but if he will be observing and honest, he cannot help acknowledging that sin and disease bear to each other the relationship of cause and effect. The physician should be quick to see this and to act accordingly. {2MCP 410.3}

When he has gained the confidence of the afflicted by relieving their sufferings and bringing them back from the verge of the grave he may teach them that disease is the result of sin and that it is the fallen foe who seeks to allure them to health-and-soul-destroying practices. He may impress their minds with the necessity of denying self and obeying the laws of life and health. In the minds of the young especially he may instill right principles. {2MCP 410.4}

God loves His creatures with a love that is both tender and strong. He has established the laws of nature, but His laws are not arbitrary exactions. Every "Thou shalt not," whether in physical or moral law, contains or implies a promise. If it is obeyed, blessings will attend our steps; if it is disobeyed, the result is danger and unhappiness. The laws of God are designed to bring His people closer to Himself. He will save them from the evil and lead them to the good if they will be led, but force them He never will. We cannot discern God's plans, but we must trust Him and show our faith by our works.—Testimonies for the Church 5:444, 445 (1885). {2MCP 411.1}

Gospel Is Cure for Sin-originated Maladies—When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of righteousness arises "with healing in His wings" (Malachi 4:2). Not all that this world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. Fame, genius, talent—all are powerless to gladden the sorrowful heart or to restore the wasted life. The life of God in the soul is man's only hope.—The Ministry of Healing, 115 (1905). {2MCP 411.2}

Heaven Is All Health—The view held by some that spirituality is a detriment to health is the sophistry of Satan. The religion of the Bible is not detrimental to the health of either body or mind. The influence of the Spirit of God is the very best medicine for disease. Heaven is all health; and the more deeply heavenly influences are realized, the more sure will be the recovery of the believing invalid. The true principles of Christianity open before all a source of inestimable happiness. Religion is a continual wellspring from which the Christian can drink at will and never exhaust the fountain.—Christian Temperance and Bible Hygiene, 13, (1890). (Counsels on Health, 28.) {2MCP 411.3}

Religion the True Science of Healing—Religion is a principle of the heart, not a magical word or a trick of the mind. Look to Jesus only. This is your only hope and your husband's only hope of gaining eternal life. This is the true science of healing for body and soul. The mind must not be centered upon any human being, but upon God.—Letter 117, 1901. {2MCP 412.1}

Love for Redeemer Clears Away Miasma—The mind is befogged by sensual malaria. The thoughts need purifying. What might not men and women have been had they realized that the treatment of the body has everything to do with the vigor and purity of mind and heart. {2MCP 412.2}

The true Christian obtains an experience which brings holiness. He is without a spot of guilt upon the conscience or a taint of corruption upon the soul. The spirituality of the law of God, with its limiting principles, is brought into his life. The light of truth irradiates his understanding. A glow of perfect love for the Redeemer clears away the miasma which has interposed between his soul and God. The will of God has become his will—pure, elevated, refined, and sanctified. His countenance reveals the light of heaven. His body is a fit temple for the Holy Spirit. Holiness adorns his character. God can commune with him, for soul and body are in harmony with God.—Letter 139, 1898. (The S.D.A. Bible Commentary 7:909.) {2MCP 412.3}

Christ's Love a Vitalizing Power—The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy.—The Ministry of Healing, 115 (1905). {2MCP 412.4}

Section 10—Mental Health

Chapter 44— Laws Governing the Mind

Man Created With Perfectly Balanced Mind—The Lord made man upright in the beginning. He was created with a perfectly balanced mind, the size and strength of all its organs being perfectly developed. Adam was a perfect type of man. Every quality of mind was well proportioned, each having a distinctive office, and yet all dependent one upon another for the full and proper use of any one of them.—Testimonies for the Church 3:72 (1872). {2MCP 415.1}

Creator Ordained Laws of the Mind—He who created the mind and ordained its laws provided for its development in accordance with them.—Education, 41 (1903). {2MCP 415.2}

God's Great Laws—There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain. The means for an end must be employed if the desired results are to be attained. God has appointed to every man his work according to his ability. It is by education and practice that persons are to be qualified to meet any emergency which may arise, and wise planning is needed to place each one in his proper sphere that he may obtain an experience that will fit him to bear responsibility.—Testimonies for the Church 9:221, 222 (1909). {2MCP 415.3}

Transgression of Nature's Laws Is Sin—A continual transgression of nature's laws is a continual transgression of the law of God. The present weight of suffering and anguish which we see everywhere, the present deformity, decrepitude, disease, and imbecility now flooding the world, make it, in comparison to what it might be and what God designed it should be, a lazar house; and the present generation are feeble in mental, moral, and physical power. All this misery has accumulated from generation to generation because fallen man will break the law of God. Sins of the greatest magnitude are committed through the indulgence of perverted appetite.—Testimonies for the Church 4:30 (1876). {2MCP 416.1}

Transgression Breaks Harmony—The same power that upholds nature is working also in man. The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same—a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will. To transgress His law—physical, mental, or moral—is to place oneself out of harmony with the universe, to introduce discord, anarchy, ruin.—Education, 99, 100 (1903). {2MCP 416.2}

Effect Follows Cause With Certainty—By the laws of God in nature, effect follows cause with unvarying certainty. The reaping testifies to the sowing. Here no pretense is tolerated. Men may deceive their fellowmen and may receive praise and compensation for service which they have not rendered. But in nature there can be no deception. On the unfaithful husbandman the harvest passes sentence of condemnation. And in the highest sense this is true also in the spiritual realm. {2MCP 416.3}

It is in appearance, not in reality, that evil succeeds. The child who plays truant from school, the youth who is slothful in his studies, the clerk or apprentice who fails of serving the interests of his employer, the man in any business or profession who is untrue to his highest responsibilities, may flatter himself that, so long as the wrong is concealed, he is gaining an advantage. But not so; he is cheating himself. The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come.—Education, 108, 109 (1903). {2MCP 417.1}

Power of Self-deception—Fearful is the power of self-deception on the human mind!—Testimonies for the Church 4:88 (1876). {2MCP 417.2}

Mind Has Power to Discriminate—The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture. Had the Jews laid by their prejudice and compared written prophecy with the facts characterizing the life of Jesus, they would have perceived a beautiful harmony between the prophecies and their fulfillment in the life and ministry of the lowly Galilean.—The Desire of Ages, 458 (1898). {2MCP 417.3}

Disciplined Minds Have Increased Powers of Retention—Habits of negligence should be resolutely overcome. Many think it a sufficient excuse for the grossest errors to plead forgetfulness. But do they not, as well as others, possess intellectual faculties? Then they should discipline their minds to be retentive. It is a sin to forget, a sin to be negligent. If you form a habit of negligence, you may neglect your own soul's salvation and at last find that you are unready for the kingdom of God.—Christ's Object Lessons, 358, 359 (1900). {2MCP 417.4}

Minds Adapts to Dimensions of the Familiar—It is a law of the mind that it will narrow or expand to the dimensions of the things with which it becomes familiar. The mental powers will surely become contracted and will lose their ability to grasp the deep meanings of the Word of God unless they are put vigorously and persistently to the task of searching for truth.—The Review and Herald, July 17, 1888. (Fundamentals of Christian Education, 127). {2MCP 417.5}

Mind Adapts to That Upon Which It Dwells—It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell. If occupied with commonplace

matters only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, it will after a time almost lose the power of growth. {2MCP 418.1}

As an educating power, the Bible is without a rival. In the Word of God the mind finds subject for the deepest thought, the loftiest aspiration. The Bible is the most instructive history that men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages {2MCP 418.2}

Here the great problems of duty and destiny are unfolded. The curtain that separates the visible from the invisible world is lifted, and we behold the conflict of the opposing forces of good and evil, from the first entrance of sin to the final triumph of righteousness and truth; and all is but a revelation of the character of God. In the reverent contemplation of the truths presented in His Word, the mind of the student is brought into communion with the infinite mind. Such a study will not only refine and ennoble the character, but it cannot fail to expand and invigorate the mental powers.—Patriarchs and Prophets, 596-599 (1890). {2MCP 418.3}

By Beholding We Become Changed—It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower. The grace of God alone has power to exalt man. Left to himself, his course must inevitably be downward.—The Great Controversy, 555 (1888). {2MCP 418.4}

The Law of Substitute Desire—Great harm is done by a lack of firmness and decision. I have known parents to say, You cannot have this or that, and then relent, thinking that they may be too strict, and give the child the very thing they at first refused. A lifelong injury is thus inflicted. It is an important law of the mind—one which should not be overlooked—that when a desired object is so firmly denied as to remove all hope, the mind will soon cease to long for it and will be occupied in other pursuits. But as long as there is any hope of gaining the desired object, an effort will be made to obtain it.—The Signs of the Times, February 9, 1882. (Child Guidance, 283, 284.) {2MCP 419.1}

Convictions Seek Expression—It is a law of God that whoever believes the truth as it is in Jesus will make it known. The ideas and convictions of the individual mind will seek for expression. Whoever cherishes unbelief and criticism, whoever feels capable of judging the work of the Holy Spirit, will diffuse the spirit by which he is animated. It is the nature of unbelief and infidelity and resistance of the grace of God to make themselves felt and heard. The mind actuated by these principles is always striving to make a place for itself and obtain adherents. All who walk by the side of an apostate will be imbued by his spirit to share with others their thoughts and the result of their own inquiries, and the feelings which prompted

their action; for it is not an easy matter to repress the principles upon which we act.—Special Testimonies, Series A 6:39, July 6, 1896. (Testimonies to Ministers and Gospel Workers, 290, 291.) {2MCP 419.2}

Expression Strengthens Thoughts and Feelings—It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words. If we would give more expression to our faith, rejoice more in the blessings that we know we have—the great mercy and love of God—we should have more faith and greater joy. No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God. Even on earth we may have joy as a wellspring, never failing, because fed by the streams that flow from the throne of God.—The Ministry of Healing, 251-253 (1905). {2MCP 419.3}

Mind Has Power of Choice—God has given us the power of choice; it is ours to exercise. We cannot change our hearts, we cannot control our thoughts, our impulses, our affections. We cannot make ourselves pure, fit for God's service. But we can *choose* to serve God, we can give Him our will; then He will work in us to will and to do according to His good pleasure. Thus our whole nature will be brought under the control of Christ.—The Ministry of Healing, 176 (1905). {2MCP 420.1}

The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. But every sinful desire we cherish affords him a foothold. Every point in which we fail of meeting the divine standard is an open door by which he can enter to tempt and destroy us. And every failure or defeat on our part gives occasion for him to reproach Christ.—The Desire of Ages, 125 (1898). {2MCP 420.2}

Man a Free Moral Agent—To stir up rebellion in the fallen race, he [Satan] now represented God as unjust in having permitted man to transgress His law. "Why," said the artful tempter, "when God knew what would be the result, did He permit man to be placed on trial, to sin, and bring in misery and death?" {2MCP 420.3}

There are thousands today echoing the same rebellious complaint against God. They do not see that to deprive man of the freedom of choice would be to rob him of his prerogative as an intelligent being and make him a mere automaton. It is not God's purpose to coerce the will. Man was created a free moral agent. Like the inhabitants of all other worlds, he must be subjected to the test of obedience; but he is never brought into such a position that yielding to evil becomes a matter of necessity. No temptation or trial is permitted to come to him which he is unable to resist. God made such ample provision that man need never have been defeated in the conflict with Satan.—Patriarchs and Prophets, 331, 332 (1890). {2MCP 421.1}

Present Affects Future Decisions—Your entire future will be influenced for good or for evil by the path you now choose.—Letter 41, 1891. {2MCP 421.2}

Advantage of Leading to Self-dependence—God never designed that one human mind should be under the complete control of another.… Those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to the very best advantage to careless observers, and their labors may not be valued as highly as are those of the teacher who holds the minds and wills of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education.—Testimonies for the Church 3:134 (1872). {2MCP 421.3}

Uncontrolled Mind Becomes Weak—The mental powers should be developed to the utmost; they should be strengthened and ennobled by dwelling upon spiritual truths. If the mind is allowed to run almost entirely upon trifling things and the common business of everyday life, it will, in accordance with one of its unvarying laws, become weak and frivolous, and deficient in spiritual power.—Testimonies for the Church 5:272 (1885). {2MCP 421.4}

Prejudice Bars Enlightenment—Those who allow prejudice to bar the mind against the reception of truth cannot receive the divine enlightenment. Yet, when a view of Scripture is presented, many do not ask, Is it true—in harmony with God's word? but, By whom is it advocated? And unless it comes through the very channel that pleases them, they do not accept it. So thoroughly satisfied are they with their own ideas that they will not examine the Scripture evidence with a desire to learn, but refuse to be interested, merely because of their prejudices.—Gospel Workers, 125, 126 (1893). (Testimonies to Ministers and Gospel Workers, 105, 106.) {2MCP 422.1}

Happiness Depends Upon Perfect Accord With God's Laws—The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service.—The Great Controversy, 493 (1888). {2MCP 422.2}

Chapter 45— Individuality

Individuality a Power—Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprises, and who influence character.—Education, 17 (1903). {2MCP 423.1}

Each Has a Distinct Individuality—The gospel deals with individuals. Every human being has a soul to save or to lose. Each has an individuality separate and distinct from all others. Each must be convicted for himself, converted for himself. He must receive the truth, repent, believe, and obey for himself. He must exercise his will for himself. No one can do this work by proxy. No one can submerge his individuality in another's. Each must surrender to God by his own act and the mystery of godliness.—Manuscript 28, 1898. {2MCP 423.2}

Unity in Diversity—It is the Lord's plan that there shall be unity in diversity. There is no man who can be a criterion for all other men. Our varied trusts are proportioned to our varied capabilities. I have been distinctly instructed that God endows men with different degrees of capability and then places them where they can do the work for which they are fitted. Each worker is to give his fellow workers the respect that he wishes to have shown to himself.—Letter 111, 1903. {2MCP 423.3}

The Minds of Men Differ—Why do we need a Matthew, a Mark, a Luke, a John, a Paul, and all these other writers who have borne their testimony in regard to the life of the Saviour during His earthly ministry? Why could not one of the disciples have written a complete record, and thus have given us a connected account of Christ's life and work? {2MCP 424.1}

The Gospels differ, yet in them the record blends in one harmonious whole. One writer brings in points that another does not bring in. If these points are essential, why did not all the writers mention them? It is because the minds of men differ and do not comprehend things in exactly the same way. Some truths appeal much more strongly to the minds of one class of persons than to others; some points appear to be much more important to some than to others. The same principle applies to speakers. Some speakers dwell at considerable lengths on points that others would pass by quickly or would not mention at all. Thus the truth is presented more clearly by several than by one.—Manuscript 87, 1907. {2MCP 424.2}

Individuality Not to Be Destroyed—The Lord does not desire that our individuality shall be destroyed; it is not His purpose that any two persons shall be exactly alike in tastes and dispositions. All have characteristics peculiar to themselves, and these are not to be

destroyed, but to be trained, molded, fashioned, after the similitude of Christ. The Lord turns the natural aptitudes and capabilities into profitable channels. In the improvement of the faculties God has given, talent and ability are developed if the human agent will recognize the fact that all his powers are an endowment from God, to be used, not for selfish purposes, but for the glory of God and the good of our fellowmen.—Letter 20, 1894. (Our High Calling, 90.) {2MCP 424.3}

Every Child to Have Individuality—A child may be so disciplined as to have, like the beast, no will of its own, his individuality being lost in that of his teacher. As far as possible every child should be trained to self-reliance. By calling into exercise the various faculties, he will learn where he is strongest and in what he is deficient. A wise instructor will give special attention to the development of the weaker traits, that the child may form a well-balanced, harmonious character.—The Review and Herald, January 10, 1882. (Fundamentals of Christian Education, 57.) {2MCP 425.1}

Marriage Does Not Destroy Individuality—Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love. Be kind, patient, and forbearing, considerate, and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do.—The Ministry of Healing, 361 (1905). {2MCP 425.2}

Husband and Wife to Preserve Individuality (counsel to newlyweds)—In your life union your affections are to be tributary to each other's happiness. Each is to minister to the happiness of the other. This is the will of God concerning you. {2MCP 425.3}

But while you are to blend as one, neither of you is to lose his or her individuality in the other. God is the owner of your individuality. Of Him you are to ask: What is right? What is wrong? How may I best fulfill the purpose of my creation? "Know ye not that ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:19, 20). {2MCP 425.4}

Your love for that which is human is to be secondary to your love for God. The wealth of your affection is to flow forth to Him who gave His life for you. Living for God, the soul sends forth to Him its best and highest affections. Is the greatest outflow of your love toward Him who died for you? If it is, your love for each other will be after heaven's order.—Testimonies for the Church 7:45, 46 (1902). {2MCP 425.5}

We have an individuality of our own, and the wife's individuality is never to be sunk into that of her husband.—Manuscript 12, 1895. {2MCP 426.1}

Consecration Beautifies Individuality—A life consecrated to the service of God will be developed and beautified in its individuality. No person can sink his individuality in that of another, but we are all, as individuals, to be grafted into the one parent stock, and there is

to be unity in diversity. The great Master Artist has not made two leaves of the same tree precisely alike; so His creative power does not give to all minds the same likeness. They are created to live through ceaseless ages, and there is to be complete unity, mind blending with mind; but no two are to be of the same mold.—Manuscript 116, 1898. {2MCP 426.2}

God Gives to Each an Individual Work—Things in the natural world are to be considered and their lesson applied to the spiritual life, the spiritual growth. To every man God—not man—has given his work. This is an individual work—the formation of a character after the divine similitude. The lily is not to strive to be like the rose. There are distinctions in the formation of the flowers and in the fruits, but all derive their peculiar variance from God. All are the Lord's. So it is God's design that even the best of men shall not all be of the same character.—Manuscript 116, 1898. {2MCP 426.3}

Respect Each Other—We each have a work to do. We may be of different nationalities, but we are to be one in Christ. If we allow peculiarities of character and disposition to separate us here, how can we hope to live together in heaven? We are to cherish love and respect for one another. There is to be among us the unity for which Christ prayed. We have been bought with a price, and we are to glorify God in our bodies and in our spirits.—Manuscript 20, 1905. {2MCP 426.4}

Utter Failure When Copying Others—The man who seeks to pattern after any man's character will make an utter failure. Each person is to look to God for himself, to trade with conscientious fidelity upon the talents God has given him. "Work out *your own* salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure" (Philippians 2:12, 13). It is in you, brother, in *you;* not in another for you. *You* are to have an individual experience. Then you will have rejoicing in yourself, and not in another.—Manuscript 116, 1898. {2MCP 427.1}

Each Mind Has Its Peculiar Strength—I am pained to see the little value placed upon men whom the Lord has used and whom He will use. God forbid that every man's mind shall follow in the channel of another man's mind. One man's mind may be, by some, exalted as being in every degree superior, but every mind has its peculiar weakness and its peculiar strength. One man's mind will supply another man's deficiency. But if all work in the one harness and are given encouragement to look, not to men to know their duty, but to God, they will develop under the Holy Spirit's guidance, and will work in unity with their brethren. One will supply another's lack.—Letter 50, 1897. {2MCP 427.2}

Not to Shape Other Minds—God has given to every man an individual responsibility. "Work out your own salvation with fear and trembling." Man is not to work out any other man's salvation. He is not to become the transcript of any man's mind. He is required to act in his capacity according to the ability God has given him. No man, whatever his experience, whatever his position, is to feel that he accomplishes a wonderful work when he fashions and shapes the mind of any human being after his own mind and teaches him to

voice the sentiments he may express. This has been done again and again to the detriment of human beings.—Manuscript 116, 1898. {2MCP 427.3}

Not to Be a Shadow of Others [See chapter 29, "Dependence and Independence."]—Oh, how much the workers need the spirit of Jesus to change and fashion them as clay is molded in the hands of the potter! When they have this spirit, there will be no spirit of variance among them; no one will be so narrow as to want everything done his way, according to his ideas; there will be no inharmonious feeling between him and his brother laborers who do not come up to his standard. The Lord does not want any of His children to be shadows of others; but He would have each one be his own simple self, refined, sanctified, ennobled by imitating the life and character of the great Pattern. The narrow, shut-in, exclusive spirit which keeps everything within the compass of one's self has been a curse to the cause of God and always will be wherever allowed to exist.—The Review and Herald, April 13, 1886. {2MCP 428.1}

No One to Submerge His Mind—God permits every human being to exercise his individuality. He desires no one to submerge his mind in the mind of a fellow mortal. Those who desire to be transformed in mind and character are not to look to men, but to the divine Example. God gives the invitation, "Let *this mind* be in you, which was also in Christ Jesus." By conversion and transformation men are to receive the mind of Christ. Every one is to stand before God with an individual faith, an individual experience, knowing for himself that Christ is formed within, the hope of glory. For us to imitate the example of any man—even one whom we might regard as nearly perfect in character—would be to put our trust in a defective human being, one who is unable to impart a jot or tittle of perfection.—The Signs of the Times, September 3, 1902. {2MCP 428.2}

Rules for Strong Minds—It is well for Brother and Sister _____ and Brother and Sister _____ to have strong minds. Each is to maintain his individuality. Each is to preserve an individuality that will not be submerged in the individuality of another. No human being is to be the shadow of another human being. God's servants are to labor together in a unity that blends mind with mind.—Letter 44, 1903. {2MCP 429.1}

Individual Measurement—No man can grow up to the full stature of a man for another. Each must reach his own individual measurement for himself. Each is to grow up under God's supervision.—Manuscript 116, 1898. {2MCP 429.2}

No Other Human Being Fully Shares Inner Life—Viewed from its human side, life is to all an untried path. It is a path in which, as regards our deeper experiences, we each walk alone. Into our inner life no other human being can fully enter. As the little child sets forth on that journey in which sooner or later he must choose his own course, himself deciding life's issues for eternity, how earnest should be the effort to direct his trust to the sure Guide and Helper!—Education, 255 (1903). {2MCP 429.3}

Character Is Personal—Character is personal. We each have a work to do for time and for eternity. God abhors indifference in regard to the formation of character.—Letter 223, 1903. {2MCP 429.4}

Recognizing Man's Rights—One of the very highest applications of these principles [recognition of personal responsibilities] is found in the recognition of man's right to himself, to the control of his own mind, to the stewardship of his talents, the right to receive and to impart the fruit of his own labor. Strength and power will be in our institutions only as in all their connection with their fellowmen they recognize these principles—only as in their dealing they give heed to the instruction of the Word of God.—Testimonies for the Church 7:180 (1902). {2MCP 429.5}

Dependent Upon Christ—Each soul has an individuality. Each soul must live in hourly communion with Christ; for He says, "Without Me ye can do nothing" (John 15:5). His principles are to be our principles; for these principles are the everlasting truth, proclaimed in righteousness, goodness, mercy, and love.—Letter 21, 1901. {2MCP 430.1}

Individuality in Christian Experience to Be Preserved—Teach every soul to lean heavily on the arm of infinite power. There is an individuality in Christian experience that must be preserved in every human agent, and the responsibility cannot be removed from any soul. Each one has his own battles to fight, his own Christian experience to gain, independent in some respects from any other soul; and God has lessons for each to gain for himself that no other can gain for him.—Manuscript 6, 1889. {2MCP 430.2}

Chapter 46— Human Relations

[See chapter 68, "Social Relationships."]

The Law of Mutual Dependence—We are all woven together in the great web of humanity, and whatever we can do to benefit and uplift others will reflect in blessing upon ourselves. The law of mutual dependence runs through all classes of society.—Patriarchs and Prophets, 534, 535 (1890). {2MCP 431.1}

Human Beings Made Necessary One to Another—In the Lord's plan human beings have been made necessary to one another. If all would do their utmost to help those who need their help, their unselfish sympathy and love, what a blessed work might be done. To everyone God has entrusted talents. These talents we are to use to help one another to walk in the narrow path. In this work each one is connected with the other, and all are united with Christ. It is by unselfish service that we improve and increase our talent.—Letter 115, 1903. (Our High Calling, 182.) {2MCP 431.2}

Helping Others Helps Oneself—Many are in obscurity. They have lost their bearings. They know not what course to pursue. Let the perplexed ones search out others who are in perplexity and speak to them words of hope and encouragement. When they begin to do this work, the light of heaven will reveal to them the path that they should follow. By their words of consolation to the afflicted they themselves will be consoled. By helping others, they themselves will be helped out of their difficulties. Joy takes the place of sadness and gloom. The heart, filled with the Spirit of God, glows with warmth toward every fellow being. Every such a one is no longer in darkness; for his "darkness" is "as the noon day."—Manuscript 116, 1902. (The S.D.A. Bible Commentary 4:1151.) {2MCP 431.3}

Our Continuing Influence—We sustain a most solemn relation one to another. Our influence is always either for or against the salvation of souls. We are either gathering with Christ or scattering abroad. We should walk humbly and make straight paths, lest we turn others out of the right way. {2MCP 432.1}

We should preserve the strictest chastity in thought and word and deportment. Let us remember that God sets our secret sins in the light of His countenance. There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence. Oh, that we each might become a savor of life unto life to those around us!.—The Review and Herald, March 27, 1888. {2MCP 432.2}

Far-reaching Effects of Influence—We may never know until the judgment the influence of a kind, considerate course of action to the inconsistent, the unreasonable, and unworthy. If after a course of provocation and injustice on their part, you treat them as you would an innocent person, you even take pains to show them special acts of kindness, then you have acted the part of a Christian; and they become surprised and ashamed, and see their course of action and meanness more clearly than if you plainly stated their aggravated acts to rebuke them.—Letter 20, 1892. (Medical Ministry, 209, 210). {2MCP 432.3}

Discourtesy and Its Influence—The good qualities which many possess are hidden, and instead of attracting souls to Christ they repulse them. If these persons could see the influence of their uncourteous ways and unkind expressions upon unbelievers and how offensive is such conduct in the sight of God, they would reform their habits, for a lack of courtesy is one of the greatest stumbling blocks to sinners. Selfish, complaining, sour Christians bar the way so that sinners do not care to approach Christ.—The Review and Herald, September 1, 1885. (Our High Calling, 229.) {2MCP 433.1}

Be Lovable—Let Christ be seen in all that you do. Let all see that you are living epistles of Jesus Christ.... Be lovable. Let your life win the hearts of all who are brought in contact with you. There is too little done at the present time to render the truth attractive to others.—Manuscript 6, 1889. {2MCP 433.2}

Every Action an Influence—Every word you speak, every action you perform, has an influence for good or evil upon those who associate with you; and, oh! how necessary it is that you have Christ dwelling in your heart by faith, that your words may be words of life, and your works, the works of love.—The Review and Herald, June 12, 1888. {2MCP 433.3}

Responsible for One's Influence—God holds everyone responsible for the influence that surrounds his soul, on his own account, and on the account of others. He calls upon young men and young women to be strictly temperate and conscientious in the use of their faculties of mind and body. Their capabilities can be developed only by the diligent use and wise appropriation of their powers to the glory of God and the benefit of their fellowmen.—Letter 145, 1897. {2MCP 433.4}

Surrounded With Atmosphere of Faith—It is of the greatest importance to us that we surround the soul with the atmosphere of faith. Every day we are deciding our own eternal destiny in harmony with the atmosphere that surrounds the soul. We are individually accountable for the influence that we exert, and consequences that we do not see will result from our words and actions. {2MCP 433.5}

If God would have saved Sodom for the sake of ten righteous persons, what would be the influence for good that might go out as a result of the faithfulness of the people of God, if everyone who professed the name of Christ were also clothed with His righteousness? {2MCP 434.1}

If God could tell the abode and designate the trade of Simon the tanner and definitely direct the centurion as to how he would find him living by the seaside, He also knows us by name, knows what is our trade or business, where we live, and what are our experiences. He knows whether we are clearing the King's highway from all rubbish and hindrance, so that He can beckon our souls onward and upward, or whether we are filling the path with rubbish and blocking up our own way, and placing stumbling blocks in the way of sinners to hinder the salvation of precious souls for whom Christ died.—Manuscript 66, 1895. {2MCP 434.2}

Dealing With Varied Dispositions—The Lord wants us to be sanctified. We shall have to contend with people of varied dispositions, and we should be in a position where we know how to deal with human minds. We must ask Christ to give us words to speak that will be a blessing. And as we thus seek to help others, we shall be blessed ourselves.—Manuscript 41, 1908. {2MCP 434.3}

A Most Important Work—This work [correcting wrong-doing] is the nicest, the most difficult, ever committed to human beings. It requires the most delicate tact, the finest susceptibility, a knowledge of human nature, and a heaven-born faith and patience, willing

to work and watch and wait. It is a work than which nothing can be more important.—Education, 292 (1903). {2MCP 434.4}

Delicate Work to Deal With Minds—It is a very delicate thing to deal with human minds. You may stand up stiffly, and never, never soften their hearts; or you may come close to the afflicted soul and with a heart full of love lead him away from the enemy's battleground, not drive him there and leave him there to become the sport of Satan's temptations.—Letter 102, 1897. {2MCP 435.1}

Each Has Peculiar Trials—We cannot afford to be in any way a hindrance to others. Each has his own peculiar temptations and trials, and we are to stand in a position where we can help and strengthen the tempted. We are to encourage, and, if possible, lift up those that are weak in the faith. By speaking of the promises of God, we may sometimes remove depression from the minds of those who are in trial and difficulty.—Manuscript 41, 1908. {2MCP 435.2}

Counsel to a Wife Regarding Personal Relationships—I am instructed by the Lord to say to you, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). The Lord asks you to keep close to Him. Speak as He would speak, and act as He would act. Do not let anyone prejudice your mind and lead you to speak unadvisedly. Keep your own soul pure and clear and your thoughts elevated and sanctified. Do not praise or exalt people to their injury, neither be hasty to condemn those whom you think are not acting wisely. Let all see that you love Jesus and trust in Him. Give your husband and your believing and unbelieving friends evidence that you desire them to see the beauty of truth. But do not show that painful, worrying anxiety which often spoils a good work.—Letter 145, 1900. {2MCP 435.3}

Christian Understanding—Those who make the most of their privileges and opportunities will be, in the Bible sense, talented and educated men; not merely learned, but educated in mind, in manners, in deportment. They will be refined, tender, pitiful, affectionate. This, the Lord has shown me, is what He requires of His people. God has given us powers to be used, to be developed and strengthened by education. We should reason and reflect, carefully marking the relation between cause and effect. When this is practiced, there will be on the part of many, greater thoughtfulness and care in regard to their words and actions, that they may fully answer the purpose of God in their creation.—Manuscript 59, 1897. {2MCP 435.4}

Frankness Encourages Confidence (counsel to a physician)—If there were far more frankness and less secretiveness, if there were brotherly confidence encouraged, if there were far less of self and more of the spirit of Christ, if you would have a living faith in God, the cloud which is now thrown across the atmosphere of the mind by Satan would be cut away.—Letter 97, 1898. {2MCP 436.1}

Reformers, Not Bigots—The one object to be kept before the mind is that you are reformers and not bigots. In dealing with unbelievers, do not show a contemptible spirit of littleness, for if you stop to haggle over a small sum, you will, in the end, lose a much larger sum. They will say, "That man is a sharper; he would cheat you out of your rights if he possibly could, so be on your guard when you have any dealing with him." {2MCP 436.2}

But if in a deal a trifle in your favor is placed to the favor of another, that other will work with you on the same generous plan. Littleness begets littleness, penuriousness begets penuriousness. Those who pursue this course do not see how contemptible it appears to others; especially those not of our faith; and the precious cause of truth bears the stamp of this defect.—Letter 14, 1887. (Evangelism, 90, 91.) {2MCP 436.3}

Be Straightforward—In all our dealings, wherever we may be, we are to be perfectly straightforward. We cannot afford to break one of the commandments of God for the sake of worldly gain. Who are we? Christ said to His disciples, "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden underfoot of men."—Manuscript 50, 1904. {2MCP 436.4}

Honesty Essential—In all the details of life the strictest principles of honesty are to be maintained. These are not the principles which govern our world, for Satan—deceiver, liar, and oppressor—is the master, and his subjects follow him and carry out his purposes. But Christians serve under a different Master, and their actions must be wrought in God, irrespective of all selfish gain. {2MCP 437.1}

Deviation from perfect fairness in business deals may appear as a small thing in the estimation of some, but our Saviour did not thus regard it. His words on this point are plain and explicit: "He that is faithful in that which is least is faithful also in much" (Luke 16:10). A man who will overreach his neighbor on a small scale will overreach in a larger scale if the temptation is brought to bear upon him. A false representation in a small matter is as much dishonesty in the sight of God as falsity in a larger matter. {2MCP 437.2}

In the Christian world today fraud is practiced to a fearful extent. God's commandment-keeping people should show that they are above all these things. The dishonest practices which mar the dealing of man with his fellowman should never be practiced by one who professes to be a believer in present truth. God's people do great harm to the truth by the least departure from integrity. {2MCP 437.3}

A man may not have a pleasant exterior, he may be deficient in many respects, but if he has a reputation for straightforward honesty, he will be respected. Stern integrity covers many objectionable traits of character. A man who steadfastly adheres to truth will win the confidence of all. Not only will his brethren in the faith trust him, but unbelievers will be constrained to acknowledge him as a man of honor.—Letter 3, 1878. {2MCP 437.4}

Unbending Integrity Like Pure Gold—The servants of God are obliged to be more or less connected with the worldly by business transactions, but they should buy and sell with a realization that the eye of God is upon them. No false balances or deceitful weights are to be used, for these are an abomination to the Lord. In every business transaction a Christian will be just what he wants his brethren to think he is. His course of action is guided by underlying principles. He does not scheme; therefore he has nothing to conceal, nothing to gloss over. {2MCP 437.5}

He may be criticized, he may be tested, but his unbending integrity will shine forth like pure gold. He is a blessing to all connected with him, for his word is trustworthy. He is a man who will not take advantage of his neighbor. He is a friend and benefactor to all, and his fellowmen put confidence in his counsel. Does he employ laborers to gather in his harvest? Their hard-earned money is not kept back by fraud. Has he money for which he has no immediate use? He relieves the necessities of his less fortunate brother. He does not seek to add to his own land or to fill his pocket by taking advantage of the distressing circumstances in which his neighbor is placed. His object is to help and bless his neighbor. {2MCP 438.1}

A truly honest man will never take advantage of weakness or incompetency in order to fill his own purse. He accepts a fair equivalent for that which he sells. If there are defects in the articles sold, he frankly tells his brother or his neighbor, although by so doing he may work against his own pecuniary interests.—Letter 3, 1878. {2MCP 438.2}

Understanding Humanity—He who seeks to transform humanity must himself understand humanity. Only through sympathy, faith, and love can men be reached and uplifted. Here Christ stands revealed as the Master Teacher; of all that ever dwelt on the earth, He alone has perfect understanding of the human soul.—Education, 78 (1903). {2MCP 438.3}

There is a science in dealing with those who seem especially weak. If we would teach others, we ourselves must first learn of Christ. We need broad views, that we may do true medical missionary work and show tact in dealing with minds. {2MCP 438.4}

Those who are really the least in need of help are likely to receive the most of our attention. But we need to show special wisdom in dealing with those who seem inconsiderate and thoughtless. Some do not comprehend the sacredness of the work of God. Those of the least ability, the thoughtless, and even the indolent, especially demand careful, prayerful consideration. We must exercise tact in dealing with those who seem to be ignorant and out of the way. By persevering effort in their behalf we must help them to become useful in the Lord's work. They will respond readily to a patient, tender, loving interest. {2MCP 439.1}

We are to cooperate with the Lord Jesus in restoring the inefficient and the erring to intelligence and purity. This work ranks equally in importance with the work of the gospel ministry. We are called upon by God to manifest an untiring, patient interest in the salvation of those who need divine polishing.—Letter 113, 1905. (Medical Ministry, 209). {2MCP 439.2}

Do Not Discuss Grievances—"Blessed are the peacemakers; for they shall be called the children of God." Who calls them so? All the heavenly intelligences. Then do not encourage any tempted soul to tell you the grievances of a brother or a friend. Tell them that you do not want to hear their words of censure and evil speaking, because your Counselor has told you in His Word that if you cease to stir up strife and become a peacemaker, you will be blessed. Tell them that this is the blessing you are craving. {2MCP 439.3}

For Christ's sake do not speak or think evil. May the Lord help us not only to read the Bible, but to practice its teachings. The human agent who is faithful in his work, who unites gentleness with his power, justice with his love, causes rejoicing among the heavenly intelligences, and glorifies God. Let us strive earnestly to be good and to do good, and we shall receive the crown of life that fadeth not away.—Manuscript 116, 1898. {2MCP 439.4}

Working for and With Others—When light flashes into the soul, some who appeared to be most fully given to sin will become successful workers for just such sinners as they themselves once were. Through faith in Christ some will rise to high places of service and be entrusted with responsibilities in the work of saving souls. They see where their own weakness lies, they realize the depravity of their nature. They know the strength of sin, the power of evil habit. They realize their inability to overcome without the help of Christ, and their constant cry is, "I cast my helpless soul on Thee."—The Ministry of Healing, 179 (1905). {2MCP 440.1}

Deal Gently—Let us not try to work ourselves or others, but let us depend upon the Holy Spirit. Deal gently with human beings. With hearts full of spiritual tenderness, melt your way into convicted hearts. Let your words be dipped in the heavenly oil from the two olive branches. We need the golden oil emptied into prepared vessels, that it may be communicated to those who are seeking for the truth. Ever remember that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Letter 200, 1899. {2MCP 440.2}

Chapter 47— Mental Hygiene

[See chapter 42, "Mind and Health."]

Mental Powers Depend on Health—Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically and under the most spiritual influences in order that our talents may be put to the highest use. Anything that lessens physical strength enfeebles the mind and makes it less capable of discriminating between right and wrong.—The Review and Herald, June 20, 1912. (Messages to Young People, 235.) {2MCP 441.1}

All Faculties Can Be Cultivated—Many are not doing the greatest amount of good because they exercise the intellect in one direction and neglect to give careful attention to those things for which they think they are not adapted. Some faculties that are weak are thus allowed to lie dormant because the work that should call them into exercise, and consequently give them strength, is not pleasant. All the powers of the mind should be exercised, all the faculties cultivated. Perception, judgment, memory, and all the reasoning powers should have equal strength in order that minds may be well balanced.—Testimonies for the Church 3:32, 33 (1872). {2MCP 441.2}

Weak Faculties Not to Be Neglected—It is agreeable, but not most profitable, to exercise those faculties which are naturally the strongest, while we neglect those that are weak, but which need to be strengthened. The feeblest faculties should have careful attention that all the powers of the intellect may be nicely balanced and all do their part like well-regulated machinery. {2MCP 442.1}

We are dependent upon God for the preservation of all our faculties. Christians are under obligation to Him to so train the mind that all the faculties may be strengthened and more fully developed. If we neglect to do this, they will never accomplish the purpose for which they were designed. We have no right to neglect any one of the powers that God has given us. {2MCP 442.2}

We see monomaniacs all over the country. They are frequently sane upon every subject but one. The reason of this is that one organ [part] of the mind was specially exercised while the others were permitted to lie dormant. The one that was in constant use became worn and diseased, and the man became a wreck. God was not glorified by his pursuing this course. Had he exercised all the organs equally, all would have had a healthy development; all the labor would not have been thrown upon one, therefore no one would have broken down.—Testimonies for the Church 3:33, 34 (1872). {2MCP 442.3}

Aim Stimulates the Mind—You should also have an aim, a purpose, in life. Where there is no purpose, there is a disposition to indolence; but where there is a sufficiently important object in view, all the powers of the mind will come into spontaneous activity. In order to make life a success the thoughts must be steadily fixed upon the object of life and not left to wander off and be occupied with unimportant things, or to be satisfied with idle

musing, which is the fruit of shunning responsibility. Castle-building depraves the mind.—Testimonies for the Church 2:429 (1870). {2MCP 442.4}

Overworked Stomach Weakens Mental Powers—Children are generally untaught in regard to the importance of when, how, and what they should eat. They are permitted to indulge their tastes freely, to eat at all hours, to help themselves to fruit when it tempts their eyes, and this, with the pie, cake, bread and butter, and sweetmeats eaten almost constantly, makes them gourmands and dyspeptics. The digestive organs, like a mill which is continually kept running, become enfeebled, vital force is called from the brain to aid the stomach in its overwork, and thus the mental powers are weakened. The unnatural stimulation and wear of the vital forces make them nervous, impatient of restraint, self-willed, and irritable.—The Health Reformer, May 1877. (Counsels on Diet and Foods, 181.) {2MCP 443.1}

Development the Result of Effort—Children should be taught that development of both mental and the physical powers rests with themselves; it is the result of effort.—The Signs of the Times, February 9, 1882. (Child Guidance, 206.) {2MCP 443.2}

Immutable Laws—Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws.—Christian Temperance and Bible Hygiene, 28, (1890). (Counsels on Diet and Foods, 29.) {2MCP 443.3}

Mind Strengthens Under Correct Treatment—Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. {2MCP 443.4}

But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.—The Ministry of Healing, 309, 310 (1905). {2MCP 443.5}

Avoiding Overwork—I hear of workers whose health is breaking down under the strain of the burdens they are bearing. This ought not to be. God desires us to remember that we are mortal. We are not to embrace too much in our work. We are not to keep ourselves under such a strain that our physical and mental powers shall be exhausted. More workers are needed that some of the burdens may be removed from those now so heavily loaded down.—The Review and Herald, April 28, 1904. (Evangelism, 660.) {2MCP 444.1}

Putting Two Years Into One—The student who desires to put the work of two years into one should not be permitted to have his own way. To undertake to do double work means, with many, overtaxation of the mind and neglect of physical exercise. It is not reasonable to suppose that the mind can assimilate an oversupply of mental food; and it is as great a sin to overload the mind as it is to overload the digestive organs.—Counsels to Parents, Teachers, and Students, 296 (1913). {2MCP 444.2}

Excessive Study Lessens Self-control [See chapter 54, "Overstudy."]—Excessive study, by increasing the flow of blood to the brain, creates morbid excitability that tends to lessen the power of self-control and too often gives sway to impulse or caprice. Thus the door is opened to impurity. The misuse or nonuse of the physical powers is largely responsible for the tide of corruption that is overspreading the world. "Pride, fullness of bread, and abundance of idleness" are as deadly foes to human progress in this generation as when they led to the destruction of Sodom.—Education, 209 (1903). {2MCP 444.3}

Vary Subjects of Thought—By pursuing one line of thought exclusively, the mind often becomes unbalanced. But every faculty may be safely exercised if the mental and physical powers are equally taxed and the subjects of thought are varied.—Education, 209 (1903). {2MCP 445.1}

Study of the Sciences Not to Be Neglected—Far more might be accomplished in the work of self-education if we were awake to our own opportunities and privileges. True education means more than the colleges can give. While the study of the sciences is not to be neglected, there is a higher training to be obtained through a vital connection with God. Let every student take his Bible and place himself in communion with the Great Teacher. Let the mind be trained and disciplined to wrestle with hard problems in the search for divine truth.—Christ's Object Lessons, 334 (1900). {2MCP 445.2}

Impure Air Affects Mental Powers—Many are continually complaining and suffering from various indispositions. This is almost always because they do not labor wisely or observe the laws of health. They frequently remain too much indoors, occupying heated rooms filled with impure air. There they apply themselves closely to study or writing, taking little physical exercise and having little change of employment. As a consequence the blood becomes sluggish and the powers of the mind are enfeebled.—Testimonies for the Church 4:264 (1876). {2MCP 445.3}

Debilitating Practices to Be Avoided—Every practice that weakens physical or mental strength unfits man for the service of his Creator.—The Great Controversy, 473 (1885). {2MCP 445.4}

How to Preserve Mental Powers—He who will observe simplicity in all his habits, restricting the appetite and controlling the passions, may preserve his mental powers strong, active, and vigorous, quick to perceive everything which demands thought or action, keen to

discriminate between the holy and the unholy and ready to engage in every enterprise for the glory of God and the benefit of humanity.—The Signs of the Times, September 29, 1881. (The S.D.A. Bible Commentary 2:1006.) {2MCP 445.5}

Electric Current Affects Vital Powers—Physical inaction lessens not only mental but moral power. The brain nerves that connect with the whole system are the medium through which heaven communicates with man and affects the inmost life. Whatever hinders the circulation of the electric current in the nervous system, thus weakening the vital powers and lessening mental susceptibility, makes it more difficult to arouse the moral nature.—Education, 209 (1903). {2MCP 446.1}

Independent Thought and Moral Discrimination—The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error and falls an easy prey to deception. He is easily led to follow tradition and custom.—Education, 230 (1903). {2MCP 446.2}

Trained to Reach Highest Efficiency—Both the physical and the mental powers, with the affections, are to be so trained that they can reach the highest efficiency.—Pamphlet, The Circulation of Our Health Journals, 1, 1901. (Counsels on Health, 445.) {2MCP 446.3}

Study of Nature Strengthens Powers—In these lessons direct from nature there is a simplicity and purity that makes them of the highest value. All need the teaching to be derived from this source. In itself the beauty of nature leads the soul away from sin and worldly attractions and toward purity, peace, and God. Too often the minds of students are occupied with men's theories and speculations, falsely called science and philosophy. They need to be brought into close contact with nature. Let them learn that creation and Christianity have one God. Let them be taught to see the harmony of the natural with the spiritual. Let everything which their eyes see or their hands handle be made a lesson in character-building. Thus the mental powers will be strengthened, the character developed, the whole life ennobled.—Christ's Object Lessons, 24, 25 (1900). {2MCP 446.4}

Bible Study Gives Power to the Mind [See chapter 11, "Bible Study and the Mind."]—Those who hunger for knowledge that they may bless their fellowmen will themselves receive blessing from God. Through the study of His Word their mental powers will be aroused to earnest activity. There will be an expansion and development of the faculties, and the mind will acquire power and efficiency.—Christ's Object Lessons, 334 (1900). {2MCP 447.1}

Conversion Removes Darkness of Ignorance From the Mind—In the Bible the will of God is revealed. The truths of the Word of God are the utterances of the Most High. He

who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding is removed. The words, “A new heart also will I give you,” mean, “A new mind will I give you.” A change of heart is always attended by a clear conviction of Christian duty, an understanding of truth. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence.—The Review and Herald, December 18, 1913. (My Life Today, 24.) {2MCP 447.2}

Section 11—Emotional Problems

Chapter 48— Guilt

Guilt Impairs Life-forces—Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life-forces and to invite decay and death.—The Ministry of Healing, 241 (1905). {2MCP 451.1}

How One Gains Freedom From Guilt—This feeling of guiltiness must be laid at the foot of the cross of Calvary. The sense of sinfulness has poisoned the springs of life and true happiness. Now Jesus says, Lay it all on Me; I will take your sin, I will give you peace. Destroy no longer your self-respect, for I have bought you with the price of My own blood. You are Mine; your weakened will I will strengthen; your remorse for sin I will remove. {2MCP 451.2}

Then turn your grateful heart, trembling with uncertainty, and lay hold upon the hope set before you. God accepts your broken, contrite heart. He offers you free pardon. He offers to adopt you into His family, with His grace to help your weakness, and the dear Jesus will lead you on step by step if you will only put your hand in His and let Him guide you.—Letter 38, 1887. {2MCP 451.3}

Jesus Speaks Pardon—Satan seeks to draw our minds away from the mighty Helper, to lead us to ponder over our degeneration of soul. But though Jesus sees the guilt of the past, He speaks pardon; and we should not dishonor Him by doubting His love.—Letter 2, 1914. (Testimonies to Ministers and Gospel Workers, 518.) {2MCP 451.4}

His Love Frees From Guilt—The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy.—The Ministry of Healing, 115 (1905). {2MCP 452.1}

Greatest Sinner Needs Greatest Saviour—If you feel yourself to be the greatest sinner, Christ is just what you need, the greatest Saviour. Lift up your head and look away from yourself, away from your sin, to the uplifted Saviour; away from the poisonous, venomous bite of the serpent to the Lamb of God who taketh away the sin of the world.—Letter 98, 1893. {2MCP 452.2}

He Will Give Rest—He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him, for He carries us upon His heart.—The Ministry of Healing, 71 (1905). {2MCP 452.3}

All Sins Not of Equal Magnitude—God does not regard all sins as of equal magnitude; there are degrees of guilt in His estimation, as well as in that of man; but however trifling this or that wrong act may seem in the eyes of men, no sin is small in the sight of God. Man's judgment is partial, imperfect, but God estimates all things as they really are. The drunkard is despised and is told that his sin will exclude him from heaven; while pride, selfishness, and covetousness too often go unrebuked. But these are sins that are especially offensive to God, for they are contrary to the benevolence of His character, to that unselfish love which is the very atmosphere of the unfallen universe. He who falls into some of the grosser sins may feel a sense of his shame and poverty and his need of the grace of Christ; but pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give.—Steps to Christ, 30 (1892). {2MCP 452.4}

Guilty Need Positive Approach—No one is ever made better by denunciation and recrimination. To tell a tempted soul of his guilt in no way inspires him with a determination to do better. Point the erring, discouraged one to Him who is able to save to the uttermost all who come to Him. Show him what he may become. Tell him that there is in him nothing that recommends him to God, but that Christ died for him that he might be accepted in the Beloved. Inspire him with hope, showing him that in Christ's strength he can do better. Hold up before him the possibilities that are his. Point him to the heights to which he may attain. Help him to take hold upon the mercy of the Lord, to trust in His forgiving power. Jesus is waiting to clasp him by the hand, waiting to give him power to live a noble, virtuous life.—Manuscript 2, 1903. {2MCP 453.1}

Satan Presses a Sense of Guiltiness—The people of God are here [Zechariah, chapter 3] represented as a criminal on trial. Joshua, as high priest, is seeking for a blessing for his people, who are in great affliction. While he is pleading before God, Satan is standing at his right hand as his adversary. He is accusing the children of God and making their case appear as desperate as possible. He presents before the Lord their evil doings and their defects. He shows their faults and failures, hoping they will appear of such a character in the eyes of Christ that He will render them no help in their great need. Joshua, as the representative of God's people, stands under condemnation, clothed with filthy garments. Aware of the sins of his people, he is weighed down with discouragement. Satan is pressing upon his soul a sense of guiltiness that makes him feel almost hopeless. Yet there he stands as a suppliant, with Satan arrayed against him.—Christ's Object Lessons, 166, 167 (1900). {2MCP 453.2}

Failed to Claim God's Promises—I have since thought that many inmates of insane asylums were brought there by experiences similar to my own. Their consciences were stricken with a sense of sin, and their trembling faith dared not claim the promised pardon of God. They listened to descriptions of the orthodox hell until it seemed to curdle the very blood in their veins, and burned an impression upon the tablets of their memory. Waking or sleeping, the frightful picture was ever before them until reality became lost in imagination, and they saw only the wreathing flames of a fabulous hell and heard only the shrieking of

the doomed. Reason became dethroned, and the brain was filled with the wild fantasy of a terrible dream. Those who teach the doctrine of an eternal hell would do well to look more closely after their authority for so cruel a belief.—Testimonies for the Church 1:25, 26 (1855). {2MCP 454.1}

Crisis Often Points to Source of Strength—God often brings men to a crisis to show them their own weakness and to point them to the source of strength. If they pray and watch unto prayer, fighting bravely, their weak points will become their strong points. Jacob's experience contains many valuable lessons for us. God taught Jacob that in his own strength he could never gain the victory, that he must wrestle with God for strength from above.—Manuscript 2, 1903. {2MCP 454.2}

Remember Christ's Grace—When, after his sin in deceiving Esau, Jacob fled from his father's home, he was weighed down with a sense of guilt. Lonely and outcast as he was, separated from all that had made life dear, the one thought that above all others pressed upon his soul was the fear that his sin had cut him off from God, that he was forsaken of Heaven. {2MCP 454.3}

In sadness he lay down to rest on the bare earth, around him only the lonely hills, and above, the heavens bright with stars. As he slept a strange light broke upon his vision; and lo, from the plain on which he lay, vast shadowy stairs seemed to lead upward to the very gates of heaven, and upon them angels of God were passing up and down; while from the glory above, the divine voice was heard in a message of comfort and hope. {2MCP 455.1}

Thus was made known to Jacob that which met the need and longing of his soul—a Saviour. With joy and gratitude he saw revealed a way by which he, a sinner, could be restored to communion with God. The mystic ladder of his dream represented Jesus, the only medium of communication between God and man.—Steps to Christ, 19, 20 (1892). {2MCP 455.2}

Burden of Guilt Foundation of Many Maladies—The paralytic found in Christ healing for both the soul and the body. The spiritual healing was followed by physical restoration. This lesson should not be overlooked. There are today thousands suffering from physical disease, who, like the paralytic, are longing for the message, "Thy sins are forgiven." The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can give would impart vigor to the mind, and health to the body.—The Desire of Ages, 270 (1898). {2MCP 455.3}

Ignorance Did Not Remove Guilt—Had they known that they were putting to torture One who had come to save the sinful race from eternal ruin, they would have been seized with remorse and horror. But their ignorance did not remove their guilt, for it was their

privilege to know and accept Jesus as their Saviour.—The Desire of Ages, 744 (1898). {2MCP 455.4}

Do Not Lessen Guilt by Excusing Sin—We should not try to lessen our guilt by excusing sin. We must accept God's estimate of sin, and that is heavy indeed. Calvary alone can reveal the terrible enormity of sin. If we had to bear our own guilt, it would crush us. But the sinless One has taken our place; though undeserving, He has borne our iniquity. "If we confess our sins," God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).—Thoughts from the Mount of Blessing, 116 (1896). {2MCP 455.5}

Humbled Souls Acknowledge Guilt—Those who have not humbled their souls before God in acknowledging their guilt have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of and have not confessed our sin with true humiliation of soul and brokenness of spirit, abhorring our iniquity, we have never sought truly for the forgiveness of sin; and if we have never sought, we have never found the peace of God. The only reason why we may not have remission of sins that are past is that we are not willing to humble our proud hearts and comply with the conditions of the word of truth. {2MCP 456.1}

There is explicit instruction given concerning this matter. Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way or forced from those who have no realizing sense of the abhorrent character of sin. The confession that is mingled with tears and sorrow, that is the outpouring of the inmost soul, finds its way to the God of infinite pity. Says the psalmist: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."—Testimonies for the Church 5:636, 637 (1889). {2MCP 456.2}

Essential to Forsake Sin—Here is where you bring yourself into condemnation, that you continue to sin. In the strength of Christ cease to sin. Every provision has been made that grace should abide with you, that sin shall ever appear the hateful thing that it is, *sin.*"And if any man sin," he is not to give himself up in despair and talk like a man who is lost to Christ.—Letter 41, 1893. {2MCP 456.3}

God Pardons All Who Come—God justly condemns all who do not make Christ their personal Saviour; but He pardons every soul who comes to Him in faith and enables him to work the works of God, and through faith to be one with Christ.... The Lord has made every provision whereby man may have full and free salvation and be complete in Him. God designs that His children shall have the bright beams of the Sun of righteousness, that all may have the light of truth. God has provided salvation for the world at infinite cost, even through the gift of His only-begotten Son. The apostle asks, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all

things?" (Romans 8:32). Then if we are not saved, the fault will not be on the part of God, but on our part, that we have failed to cooperate with the divine agencies. Our will has not coincided with God's will.—The Review and Herald, November 1, 1892. (Selected Messages 1:375.) {2MCP 457.1}

Hope for All [See *Steps to Christ,* Chapters: "Repentance," "Confession," and "Faith and Acceptance."] None need abandon themselves to discouragement and despair. Satan may come to you with the cruel suggestion, "Yours is a hopeless case. You are irredeemable." But there is hope for you in Christ. God does not bid us overcome in our own strength. He asks us to come close to His side. Whatever difficulties we labor under, which weight down soul and body, He waits to make us free.—The Ministry of Healing, 249 (1905). {2MCP 457.2}

Chapter 49— Grief

Breaks Down the Life-forces—Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life-forces and to invite decay and death.... Courage, hope, faith, sympathy, love, promote health and prolong life.—The Ministry of Healing, 241 (1905). {2MCP 458.1}

Impairs Circulation—Sadness deadens the circulation in the blood vessels and nerves and also retards the action of the liver. It hinders the process of digestion and of nutrition, and has a tendency to dry up the marrow [interior substance] of the whole system.—Letter 1, 1883. {2MCP 458.2}

Cannot Remedy a Single Evil—While grief and anxiety cannot remedy a single evil, they can do great harm; but cheerfulness and hope, while they brighten the pathway of others, "are life unto those that find them, and health to all their flesh" (Proverbs 4:22).—ST, Feb 12, 1885. (The Adventist Home, 431.) {2MCP 458.3}

Every Situation Provided For—We are not to let the future, with its hard problems, its unsatisfying prospects, make our hearts faint, our knees tremble, our hands hang down. "Let him take hold of My strength," says the Mighty One, "that he may make peace with Me; and he shall make peace with Me" (Isaiah 27:5). Those who surrender their lives to His guidance and to His service will never be placed in a position for which He has not made provision. Whatever our situation, if we are doers of His word, we have a Guide to direct our way; whatever our perplexity, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend.—The Ministry of Healing, 248, 249 (1905). {2MCP 458.4}

Anticipating Trouble Doubles Burdens—We are in a world of suffering. Difficulty, trial, and sorrow await us all along the way to the heavenly home. But there are many who make life's burdens doubly heavy by continually anticipating trouble. If they meet with adversity or disappointment, they think that everything is going to ruin, that theirs is the hardest lot of all, that they are surely coming to want. Thus they bring wretchedness upon themselves and cast a shadow upon all around them. Life itself becomes a burden to them. {2MCP 459.1}

But it need not be thus. It will cost a determined effort to change the current of their thought. But the change can be made. Their happiness, both for this life and for the life to come, depends upon their fixing their minds upon cheerful things. Let them look away from the dark picture, which is imaginary, to the benefits which God has strewn in their pathway, and beyond these to the unseen and eternal.—The Ministry of Healing, 247, 248 (1905). {2MCP 459.2}

Casting a Shadow—It is not wise to gather together all the unpleasant recollections of a past life—its iniquities and disappointments—to talk over them and mourn over them until we are overwhelmed with discouragement. A discouraged soul is filled with darkness, shutting out the light of God from his own soul and casting a shadow upon the pathway of others.—Steps to Christ, 117 (1892). {2MCP 459.3}

Talk of Blessings, Less of Trials—The Lord's merciful kindness is great toward us. He will never leave nor forsake those who trust in Him. If we would think and talk less of our trials and more of the mercy and goodness of God, we would find ourselves raised above much of our gloom and perplexity. My brethren and sisters, you who feel that you are entering upon a dark path, and like the captives in Babylon must hang your harps upon the willows, let us make trial of cheerful song. {2MCP 459.4}

You may say, How can I sing, with this dark prospect before me, with this burden of sorrow and bereavement upon my soul? But have earthly sorrows deprived us of the all-powerful Friend we have in Jesus? Should not the marvelous love of God in the gift of His dear Son be a theme of continual rejoicing? When we bring our petitions to the throne of grace, let us not forget to offer also anthems of thanksgiving. "Whoso offereth praise glorifieth Me" (Psalm 50:23). As long as our Saviour lives we have cause for unceasing gratitude and praise.—The Review and Herald, November 1, 1881. (Selected Messages 2:268, 269.) {2MCP 460.1}

Turn From Uncontrollable Grief (counsel to a bereaved family)—Like Job, you felt that you had cause for grief and would not be comforted. Was this reasonable? You know that death is a power that none can resist, but you have made your lives nearly useless by your unavailing grief. Your feelings have been little less than rebellion against God. I saw you all dwelling upon your bereavement, and giving way to your excitable feelings, until

your noisy demonstrations of grief caused angels to hide their faces and withdraw from the scene. {2MCP 460.2}

While thus giving way to your feelings, did you remember that you had a Father in heaven who gave His only Son to die for us that death might not be an eternal sleep? Did you remember that the Lord of life and glory passed through the tomb and brightened it with His own presence? Said the beloved disciple: "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The apostle well knew what he was talking about when he wrote these words; but when you give way to uncontrollable grief, is your conduct consistent with the comfort which they express?—Testimonies for the Church 5:313 (1885). {2MCP 460.3}

Dwelling Upon Oneself Is Selfishness (counsel to a grief-stricken minister)—Now Brother_____, it is a species of selfishness to keep your mind dwelling upon yourself. It is not at all like the apostle Paul, who was a man of infirmities, yet himself was the last subject of his thoughts. He had trials such as you have never experienced nor ever will be called upon to endure, and yet he turns away from these; he does not dwell upon them but magnifies the grace of God. {2MCP 461.1}

Your wife was the subject of disease and death. Your grief was just as intense as all your other troubles. You hugged the grief to your bosom, you loved to dwell upon it, and you allowed your mind and thoughts to be selfishly occupied with your grief, and as a consequence your health suffered. Then your daughter's death was indeed a sad blow, but others have passed through the same under more trying circumstances. You allowed this affliction to unman you; you dwelt upon it, you talked of it, you aggravated your soul over a matter you could not change or help. It was a sin to take any of these afflictions as you have done. {2MCP 461.2}

I know whereof I speak. If the mind is permitted to be clouded with grief, the food is not digested and as a result the system is not well nourished.—Letter 1, 1883. {2MCP 461.3}

Grief Causes Blood to Rush to Brain (a personal experience)—While thus laboring in speaking and writing, I received letters of a discouraging character from Battle Creek. As I read them I felt an inexpressible depression of spirits, amounting to agony of mind, which seemed for a short period to palsy my vital energies. For three nights I scarcely slept at all. My thoughts were troubled and perplexed. {2MCP 461.4}

I concealed my feelings as well as I could from my husband and the sympathizing family with whom we were. None knew my labor or burden of mind as I united with the family in morning and evening devotion and sought to lay my burden upon the great Burden Bearer. But my petitions came from a heart wrung with anguish, and my prayers were broken and disconnected because of uncontrollable grief. The blood rushed to my brain, frequently causing me to reel and nearly fall. I had the nosebleed often, especially after

making an effort to write. I was compelled to lay aside my writing, but could not throw off the burden of anxiety and responsibility upon me.—Testimonies for the Church 1:576, 577 (1867). {2MCP 461.5}

What to Do With Sorrow—Are you filled with sorrow today? Fasten your eyes on the Sun of righteousness. Do not try to adjust all the difficulties, but turn your face to the light, to the throne of God. What will you see there? The rainbow of the covenant, the living promise of God. Beneath it is the mercy seat, and whosoever avails himself of the provisions of mercy that have been made and appropriates the merits of the life and death of Christ has in the rainbow of the covenant a blessed assurance of acceptance with the Father as long as the throne of God endures. {2MCP 462.1}

Faith is what you need. Do not let faith waver. Fight the good fight of faith and lay hold on eternal life. It will be a severe fight, but fight it at any cost, for the promises of God are yea and amen in Christ Jesus. Put your hand in the hand of Christ. There are difficulties to be overcome, but angels that excel in strength will cooperate with the people of God. Face Zion, press your way to the city of solemnities. A glorious crown and a robe woven in the loom of heaven await the overcomer. Though Satan would cast his hellish shadow athwart your pathway and seek to hide from your view the mystic ladder that stretches from earth to the throne of God, on which ascend and descend the angels who are ministering spirits to those who shall be heirs of salvation, yet press your way upward, plant your feet on one round after another, and advance to the throne of the Infinite.—Manuscript 66, 1895. {2MCP 462.2}

Sympathizers Not Always Friends—If those around you are of that class who do not seek to turn your conversation and the current of your thoughts, if they sympathize with all your impressions as if they were a reality, the less you have of the society of this class the better. They are not your friends but your worst enemies. The Lord would have you be cheerful. {2MCP 463.1}

You have buried dear friends; so have I; but I dare not ask, Why hast Thou cast me into the furnace? Why have I been afflicted again and again? The answer comes back to me down along the lines, “What I do thou knowest not now; but thou shalt know hereafter” (John 13:7). {2MCP 463.2}

God’s purposes are often veiled in mystery; they are incomprehensible to finite minds; but He who sees the end from beginning knows better than we. What we need is to cleanse us from earthliness, to perfect our Christian character, that the robe of Christ’s righteousness shall be put upon us.—Letter 1, 1883. {2MCP 463.3}

Work for Others Lessens Grief—The apostle lost sight of his own approaching sufferings in his solicitude for those whom he was about to leave to cope with prejudice, hatred, and persecution. The few Christians who accompanied him to the place of execution,

he endeavored to strengthen and encourage by repeating the promises given for those who are persecuted for righteousness' sake. He assured them that nothing would fail of all that the Lord had spoken concerning His tried and faithful children. {2MCP 463.4}

For a little season they might be in heaviness through manifold temptation; they might be destitute of earthly comfort; but they could encourage their hearts with the assurance of God's faithfulness, saying, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him." Soon the night of trial and suffering would come to an end, and then would dawn the glad morning of peace and perfect day.—The Review and Herald, January 4, 1912. {2MCP 463.5}

The Best Comforters—Those who have borne the greatest sorrows are frequently the ones who carry the greatest comfort to others, bringing sunshine wherever they go. Such ones have been chastened and sweetened by their afflictions; they did not lose confidence in God when trouble assailed them, but clung closer to His protecting love. Such ones are a living proof of the tender care of God, who makes the darkness as well as the light, and chastens us for our good. Christ is the light of the world; in Him is no darkness. Precious light! Let us live in that light! Bid adieu to sadness and repining. "Rejoice in the Lord always; and again I say, Rejoice."—The Health Reformer, October, 1877. (Selected Messages 2:274.) {2MCP 464.1}

An Antidote for Grief—God has provided a balm for every wound. There is a balm in Gilead, there is a physician there. Will you not now as never before study the Scriptures? Seek the Lord for wisdom in every emergency. In every trial plead with Jesus to show you a way out of your troubles, then your eyes will be opened to behold the remedy and to apply to your case the healing promises that have been recorded in His Word. {2MCP 464.2}

In this way the enemy will find no place to lead you into mourning and unbelief, but instead you will have faith and hope and courage in the Lord. The Holy Spirit will give you clear discernment that you may see and appropriate every blessing that will act as an antidote to grief, as a branch of healing to every draught of bitterness that is placed to your lips. Every draught of bitterness will be mingled with the love of Jesus, and in place of complaining of the bitterness you will realize that Jesus' love and grace are so mingled with sorrow that it has been turned into subdued, holy, sanctified joy.—Letter 65a, 1894. (Selected Messages 2:273, 274.) {2MCP 464.3}

Separation From God Brings Anguish of Soul—It was the anguish of separation from His Father's favor that made Christ's sufferings so acute. As the agony of soul came upon Him, "His sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). His terrible anguish, caused by the thought that in this hour of need God had forsaken Him, portrays the anguish that the sinner will feel when, too late, he realizes that God's Spirit is withdrawn from him.—Manuscript 134, 1905. {2MCP 464.4}

Understood When We Walk in Paradise—The earth has a history that man will never understand until he walks with his Redeemer in the paradise of God. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Revelation 7:17).—Manuscript 28, 1898. {2MCP 465.1}

Chapter 50— Worry and Anxiety

Worry, Not Work, Kills—It is not work that kills; it is worry. The only way to avoid worry is to take every trouble to Christ. Let us not look on the dark side. Let us cultivate cheerfulness of spirit.—Letter 208, 1903. {2MCP 466.1}

Dwelling Upon the Difficulties—Some are always fearing and borrowing trouble. Every day they are surrounded with the tokens of God's love; every day they are enjoying the bounties of His providence; but they overlook these present blessings. Their minds are continually dwelling upon something disagreeable which they fear may come; or some difficulty may really exist which, though small, blinds their eyes to the many things that demand gratitude. The difficulties they encounter, instead of driving them to God, the only source of their help, separate them from him because they awaken unrest and repining.—Steps to Christ, 121, 122 (1892). {2MCP 466.2}

Worry Makes the Burden Heavy—I greatly fear that we are in danger, by worrying, of manufacturing yokes for our necks. Let us not worry; for thus we make the yoke severe and the burden heavy. Let us do all we can without worrying, trusting in Christ. Study His words, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22). These words are the pledge that all that an omnipotent Saviour can bestow will be given to those who trust in Him. As stewards of the grace of heaven, we are to ask in faith and then wait trustingly for the salvation of God. We are not to step in before Him, trying in our own strength to bring about that which we desire. In His name we are to ask, and then we are to act as if we believed in His efficiency.—Letter 123, 1904. {2MCP 466.3}

Not the Will of God—It is not the will of God that His people should be weighed down with care.—Steps to Christ, 122 (1892). {2MCP 467.1}

Anxiety Tends to Sickness and Disease—When wrongs have been righted, we may present the needs of the sick to the Lord in calm faith, as His Spirit may indicate. He knows each individual by name and cares for each as if there were not another upon the earth for whom He gave His beloved Son. Because God's love is so great and so unfailing, the sick should be encouraged to trust in Him and be cheerful. To be anxious about themselves tends to cause weakness and disease. If they will rise above depression and gloom, their prospect

of recovery will be better; for "the eye of the Lord is upon them" "that hope in His mercy" (Psalm 33:18).—The Ministry of Healing, 229 (1905). {2MCP 467.2}

Cease Worrying (counsel to friend facing death)—I keep your case before me, and I am grieved that you are troubled in mind. I would comfort you if it were in my power. Has not Jesus, the precious Saviour, been to you so many times a present help in times of need? Do not grieve the Holy Spirit, but cease worrying. This is what you have many times talked to others. Let the words of those who are not sick, as you are, comfort you, and may the Lord help you, is my prayer.—Letter 365, 1904. (Selected Messages 2:253.) {2MCP 467.3}

Worrying Ourselves Out of the Arms of Jesus—If we educated our souls to have more faith, more love, greater patience, a more perfect trust in our heavenly Father, we would have more peace and happiness as we pass through the conflicts of this life. The Lord is not pleased to have us fret and worry ourselves out of the arms of Jesus. He is the only source of every grace, the fulfillment of every promise, the realization of every blessing....Our pilgrimage would indeed be lonely were it not for Jesus. "I will not leave you comfortless" (John 14:18), He says to us. Let us cherish His words, believe His promises, repeat them by day and meditate upon them in the night season, and be happy.—Manuscript 75, 1893. (Our High Calling, 120.) {2MCP 468.1}

Resting in Christ's Love—Let us turn from the dusty, heated thoroughfares of life to rest in the shadow of Christ's love. Here we gain strength for conflict. Here we learn how to lessen toil and worry and how to speak and sing to the praise of God. Let the weary and the heavy-laden learn from Christ the lesson of quiet trust. They must sit under His shadow if they would be possessors of His peace and rest.—Testimonies for the Church 7:69, 70 (1902). {2MCP 468.2}

God's Responsibility and Mine—When we take into our hands the management of things with which we have to do and depend upon our own wisdom for success, we are taking a burden which God has not given us and are trying to bear it without His aid. We are taking upon ourselves the responsibility that belongs to God, and thus are really putting ourselves in His place. We may well have anxiety and anticipate danger and loss, for it is certain to befall us. But when we really believe that God loves us and means to do us good, we shall cease to worry about the future. We shall trust God as a child trusts a loving parent. Then our troubles and torments will disappear, for our will is swallowed up in the will of God.—Thoughts from the Mount of Blessing, 100, 101 (1896). {2MCP 468.3}

Borrowed Care and Anxiety—In trusting in God continually there is safety; there will not be a constant fear of future evil. This borrowed care and anxiety will cease. We have a heavenly Father who careth for His children, and will and does make His grace sufficient in every time of need.—Testimonies for the Church 2:72 (1868). {2MCP 469.1}

Leaving the Future With God—Though their present needs are supplied, many are unwilling to trust God for the future, and they are in constant anxiety lest poverty shall come upon them, and their children shall be left to suffer. Some are always anticipating evil, or magnifying the difficulties that really exist, so that their eyes are blinded to the many blessings which demand their gratitude. The obstacles they encounter—instead of leading them to seek help from God, the only source of strength-separate them from him because they awaken unrest and repining.... {2MCP 469.2}

Jesus is our friend; all heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude that only frets and wears us but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things.—Patriarchs and Prophets, 293, 294 (1890). {2MCP 469.3}

Undue Anxiety—God does not condemn prudence and foresight in the use of the things of this life; but the feverish care, the undue anxiety, with respect to worldly things is not in accordance with his will.—The Review and Herald, March 1, 1887. (Counsels on Stewardship, 159.) {2MCP 469.4}

Anxiety Weakens Physical Power—The trials and anxieties that Paul had endured had preyed upon his physical powers.—The Acts of the Apostles, 488 (1911). {2MCP 469.5}

Christians With Anxious Hearts—Many who profess to be Christ's followers have an anxious, troubled heart because they are afraid to trust themselves with God. They do not make a complete surrender to Him, for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender they cannot find peace.—The Ministry of Healing, 480, 481 (1905). {2MCP 469.6}

Minute by Minute—There is one thing that I want to caution you about. Do not fret or worry; it does not pay to do this. Do not try to do too much. If you do not undertake too much, you will succeed in accomplishing much more than if you try to carry out too many plans. Constantly bear in mind the words of Christ, "Watch ye and pray, lest ye enter into temptation" (Mark 14:38). Christ is your personal Saviour. Believe that His saving power is exercised in your behalf minute by minute, hour by hour. He is by your side in every time of need.—Letter 150, 1903. {2MCP 470.1}

Do Not Cross Bridges Before Time—Now we want to act like individuals who are redeemed by the blood of Christ; we are to rejoice in the blood of Christ and in the forgiveness of sins. That is what we are to do, and may God help us to get our minds off the dark pictures and think on those things that will give us light. Now I want to read another scripture, "Be careful for nothing" (Philippians 4:6). What does that mean?—Why, don't cross a bridge before you get to it. Don't make a time of trouble before it comes. You will

get to it soon enough, brethren. We are to think of today, and if we do well the duties of today, we will be ready for the duties of tomorrow.—Manuscript 7, 1888. {2MCP 470.2}

Seeking to Reach World's Standards—There are many whose hearts are aching under a load of care because they seek to reach the world's standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred, and their life made a weariness. In order to gratify ambition and worldly desires, they wound the conscience and bring upon themselves an additional burden of remorse. The continual worry is wearing out the life forces. {2MCP 470.3}

Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke; He says, "My yoke is easy, and My burden is light." He bids them seek first the kingdom of God and His righteousness, and His promise is that all things needful to them for this life shall be added. {2MCP 471.1}

Worry is blind and cannot discern the future, but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief.—The Desire of Ages, 330 (1898). {2MCP 471.2}

Faith Can Be Invincible—Do not worry. By looking at appearances and complaining when difficulty and pressure come, you reveal a sickly, enfeebled faith. By your words and your works show that your faith is invincible. The Lord is rich in resources. He owns the world. Look to Him who has light, and power, and efficiency. He will bless everyone who is seeking to communicate light and love.—Testimonies for the Church 7:212 (1902). {2MCP 471.3}

Plants Do Not Grow Through Worry or Conscious Effort—In place of growing anxious with the thought that you are not growing in grace, just do every duty that presents itself, carry the burden of souls on your heart, and by every conceivable means seek to save the lost. Be kind, be courteous, be pitiful; speak in humility of the blessed hope; talk of the love of Jesus; tell of His goodness, his mercy, and His righteousness; and cease to worry as to whether or not you are growing. Plants do not grow through any conscious effort....The plant is not in continual worriment about its growth; it just grows under the supervision of God.—The Youth's Instructor, February 3, 1898. (My Life Today, 103.) {2MCP 471.4}

Remedy for Anxiety—God cares for everything and sustains everything that He has created....No tears are shed that He does not notice. There is no smile that He does not mark. {2MCP 471.5}

If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything, whether great or small, would be left in the hands of God, who is not perplexed by the multiplicity of cares or overwhelmed by their weight. We should then enjoy a rest of soul to which many have long been strangers.—Steps to Christ, 86 (1892). {2MCP 472.1}

Faith Dispels Anxiety—We are so anxious, all of us, for happiness, but many rarely find it because of their faulty methods of seeking, in the place of striving. We must strive most earnestly and mingle all our desires with faith. Then happiness steals in upon us almost unsought.... When we can, notwithstanding disagreeable circumstances, rest confidingly in His love and shut ourselves in with Him, resting peacefully in His love, the sense of His presence will inspire a deep, tranquil joy. This experience gains for us a faith that enables us not to fret, not to worry, but to depend upon a power that is infinite.—Letter 57, 1897. (My Life Today, 184.) {2MCP 472.2}

The One Principle—Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish and a plain path before their feet.—The Desire of Ages, 330 (1898). {2MCP 472.3}

Taking One Day at a Time, a Most Important Principle—The faithful discharge of today's duties is the best preparation for tomorrow's trials. Do not gather together all tomorrow's liabilities and cares and add them to the burden of today. "Sufficient unto the day is the evil thereof" (Matthew 6:34).—The Ministry of Healing, 481 (1905). {2MCP 472.4}

One day alone is ours, and during this day we are to live for God. For this one day we are to place in the hand of Christ, in solemn service, all our purposes and plans, casting all our care upon Him, for He careth for us. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Jeremiah 29:11; Isaiah 30:15).—Thoughts from the Mount of Blessing, 101 (1896). {2MCP 472.5}

Let us not make ourselves miserable over tomorrow's burdens. Bravely and cheerfully carry the burdens of today. Today's trust and faith we must have. But we are not asked to live more than a day at a time. He who gives strength for today will give strength for tomorrow.—The Signs of the Times, November 5, 1902. (In Heavenly Places, 269.) {2MCP 473.1}

Strength for Every Trial—Our heavenly Father measures and weighs every trial before He permits it to come upon the believer. He considers the circumstances and the strength of the one who is to stand under the proving and test of God, and He never permits the temptations to be greater than the capacity of resistance. If the soul is overborne, the person overpowered, this can never be charged to God, as failing to give strength in grace, but the one tempted was not vigilant and prayerful and did not appropriate by faith the provisions God had abundantly in store for him. Christ never failed a believer in his hour of combat. The believer must claim the promise and meet the foe in the name of the Lord, and he will not know anything like failure.—Manuscript 6, 1889. {2MCP 473.2}

Chapter 51— Fear

Millions Bound by Fear—Millions of human beings are bound down under false religions, in the bondage of slavish fear, of stolid indifference, toiling like beasts of burden, bereft of hope or joy or aspiration here, and with only a dull fear of the hereafter. It is the gospel of the grace of God alone that can uplift the soul.—The Desire of Ages, 478 (1898). {2MCP 474.1}

Distrusting God They Have a Thousand Fears—Many neglect to lay up for themselves a treasure in heaven by doing good with the means that God has lent them. They distrust God and have a thousand fears in regard to the future. Like the children of Israel they have evil hearts of unbelief. {2MCP 474.2}

God provided this people with abundance as their needs required, but they borrowed trouble for the future. They complained and murmured in their travels that Moses had led them out to kill them and their children with hunger. Imaginary want closed their eyes and hearts from seeing the goodness and mercies of God in their journeyings, and they were ungrateful for all His bounties. {2MCP 474.3}

So also are the distrustful, professed people of God in this age of unbelief and degeneracy. They fear that they may come to want, or that their children may become needy, or that their grandchildren will be destitute. They dare not trust God. They have no genuine faith in Him who has entrusted them with the blessings and bounties of life, and who has given them talents to use to His glory in advancing His cause.—Testimonies for the Church 2:656, 657 (1871). {2MCP 474.4}

Through Fear Satan Attempts to Rule—God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself. To accomplish this he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God.—The Great Controversy, 591 (1888). {2MCP 475.1}

Counseling With Fears Strengthens Them—If we take counsel with our doubts and fears or try to solve everything that we cannot see clearly before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to Him whose knowledge is infinite, who sees everything in creation and who governs everything by His will and word, He can and will attend to our cry and will let light shine into our hearts. Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in

compassion and love, but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness.—Steps to Christ, 96, 97 (1892). {2MCP 475.2}

The Cause for Sickness of Body and Mind—That which brings sickness of body and mind to nearly all is dissatisfied feelings and discontented repinings. They have not God, they have not the hope which reaches to that within the veil, which is as an anchor to the soul both sure and steadfast. All who possess this hope will purify themselves even as He is pure. Such are free from restless longings, repinings, and discontent; they are not continually looking for evil and brooding over borrowed trouble. But we see many who are having a time of trouble beforehand; anxiety is stamped upon every feature; they seem to find no consolation but have a continual fearful looking for of some dreadful evil.—Testimonies for the Church 1:566 (1867). {2MCP 475.3}

Fear Brings No Relief to the Soul—You should have a clear apprehension of the gospel. The religious life is not one of gloom and of sadness but of peace and joy coupled with Christlike dignity and holy solemnity. We are not encouraged by our Saviour to cherish doubts and fears and distressing forebodings; these bring no relief to the soul and should be rebuked rather than praised. We may have joy unspeakable and full of glory.—Manuscript 6, 1888. (Evangelism, 180.) {2MCP 476.1}

Faith Grows in Conflict With Doubt and Fear—The Lord frequently places us in difficult positions to stimulate us to greater exertion. In His providence special annoyances sometimes occur to test our patience and faith. God gives us lessons of trust. He would teach us where to look for help and strength in time of need. Thus we obtain practical knowledge of His divine will, which we so much need in our life experience. Faith grows strong in earnest conflict with doubt and fear.—Testimonies for the Church 4:116, 117 (1876). {2MCP 476.2}

Fear Reveals Unbelief—As Jesus rested by faith in the Father's care, so we are to rest in the care of our Saviour. If the disciples had trusted in Him, they would have been kept in peace. Their fear in the time of danger revealed their unbelief. In their efforts to save themselves, they forgot Jesus; and it was only when, in despair of self-dependence, they turned to Him that He could give them help. {2MCP 476.3}

How often the disciples' experience is ours! When the tempests of temptation gather, and the fierce lightnings flash, and the waves sweep over us, we battle with the storm alone, forgetting that there is One who can help us. We trust to our own strength till our hope is lost, and we are ready to perish. Then we remember Jesus, and if we call upon Him to save us, we shall not cry in vain. Though He sorrowfully reproves our unbelief and self-confidence, He never fails to give us the help we need. Whether on the land or on the sea, if we have the Saviour in our hearts, there is no need of fear. Living faith in the Redeemer will smooth the sea of life and will deliver us from danger in the way that He knows to be best.—The Desire of Ages, 336 (1898). {2MCP 477.1}

Perilous to Manifest Fear in Sickroom—Those who minister to the sick should understand the importance of careful attention to the laws of health. Nowhere is obedience to these laws more important than in the sickroom. Nowhere does so much depend upon faithfulness in little things on the part of the attendants. In cases of serious illness, a little neglect, a slight inattention to a patient's special needs or dangers, the manifestation of fear, excitement, or petulance, even a lack of sympathy, may turn the scale that is balancing life and death and cause to go down to the grave a patient who otherwise might have recovered.—The Ministry of Healing, 219 (1905). {2MCP 477.2}

Fear Grieves the Holy Spirit—Faith takes God at His word, not asking to understand the meaning of the trying experiences that come. But there are many who have little faith. They are always fearing and borrowing trouble. Every day they are surrounded by the tokens of God's love, every day they enjoy the bounties of His providence; but they overlook these blessings. And the difficulties they encounter, instead of driving them to God, separate them from Him, by arousing unrest and repining.... Jesus is their Friend. All heaven is interested in their welfare, and their fear and repining grieve the Holy Spirit. Not because we see or feel that God hears us are we to believe. We are to trust His promises. When we come to Him in faith, we should believe that every petition enters into the heart of Christ. When we have asked for His blessing, we should believe that we receive it, and thank Him that we have it. Then we are to go about our duties, assured that the blessing will be sent when we need it most. When we have learned to do this, we shall know that our prayers are answered. God will do for us "exceeding abundantly," "according to the riches of His glory" and "the working of His mighty power."—Gospel Workers, 261, 262 (1915). {2MCP 477.3}

Freedom From Guilt Brings Freedom From Fear—Aaron as well as the people shrank away from Moses, and "they were afraid to come nigh him." Seeing their confusion and terror, but ignorant of the cause, he urged them to come near. He held out to them the pledge of God's reconciliation and assured them of His restored favor. They perceived in his voice nothing but love and entreaty, and at last one ventured to approach him. Too awed to speak, he silently pointed to the countenance of Moses, and then toward heaven. The great leader understood his meaning. In their conscious guilt, feeling themselves still under the divine displeasure, they could not endure the heavenly light, which, had they been obedient to God, would have filled them with joy. There is fear in guilt. The soul that is free from sin will not wish to hide from the light of heaven.—Patriarchs and Prophets, 329, 330 (1890). {2MCP 478.1}

What to Do When Fearful—Only the sense of God's presence can banish the fear that, for the timid child, would make life a burden. Let him fix in his memory the promise, "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psalm 34:7). Let him read that wonderful story of Elisha in the mountain city, and, between him and the hosts of armed foemen, a mighty encircling band of heavenly angels. Let him read

how to Peter, in prison and condemned to death, God's angel appeared; how, past the armed guards, the massive doors and great iron gateway with their bolts and bars, the angel led God's servant forth in safety. {2MCP 478.2}

Let him read of that scene on the sea, when to the tempest-tossed soldiers and seamen, worn with labor and watching and long fasting, Paul the prisoner, on his way to trial and execution, spoke those grand words of courage and hope: "Be of good cheer: for there shall be no loss of any man's life among you.… For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." In the faith of this promise Paul assured his companions, "There shall not an hair fall from the head of any of you." So it came to pass. Because there was in that ship one man through whom God could work, the whole shipload of heathen soldiers and sailors was preserved. "They escaped all safe to land" (Acts 27:22-24, 34, 44).—Education, 255, 256 (1903). {2MCP 479.1}

God Deals Plainly—But our Lord does not deceive us. He does not say to us, "Do not fear; there are no dangers in your path." He knows there are trials and dangers, and He deals with us plainly. He does not propose to take His people out of a world of sin and evil, but He points them to a never-failing refuge. His prayer for His disciples was, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." "In the world," He says, "ye shall have tribulation: but be of good cheer; I have overcome the world" (John 17:15; 16:33).—Steps to Christ, 122, 123 (1892). {2MCP 479.2}

Look Away From Self—Look away from yourself to Jesus. You may acknowledge that you are a sinner, while at the same time it is your privilege to recognize Christ as your Saviour. He came not to call the righteous, but sinners, to repentance. Difficulties and suggestions will be presented by Satan to the human mind, that he may weaken faith and destroy courage. He has manifold temptations that can come trooping into the mind, one succeeding another; but to closely study your emotions and give way to your feelings is to entertain the evil guest of doubt, and by so doing you entangle yourself in perplexities of despair. You may inquire, What shall I do under these terrible suggestions? Expel them from the mind by looking at and contemplating the matchless depths of a Saviour's love. Do not exalt your feelings and tell of them and worship them whether good, bad, sad, or encouraging.—Letter 41, 1893. {2MCP 480.1}

Overcome Fear by Trust in Jesus—Jesus invites us to come to Him and He will lift the weights from our weary shoulders and place upon us His yoke, which is easy, and His burden, which is light. The path in which He invites us to walk would never have cost us a pang had we always walked in it. It is when we stray from the path of duty that the way becomes difficult and thorny. The sacrifices which we must make in following Christ are only so many steps to return to the path of light, of peace and happiness. Doubts and fears

grow by indulgence, and the more they are indulged, the harder they are to overcome. It is safe to let go every earthly support and take the hand of Him who lifted up and saved the sinking disciple on the stormy sea.—Testimonies for the Church 4:558 (1881). {2MCP 480.2}

Christ the Burden Bearer—Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him.… His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest.... The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son.—Steps to Christ, 100 (1892). {2MCP 480.3}

Chapter 52— Depression

[See Appendix A and Appendix B.]

Many Diseases Result From Mental Depression—A contented mind, a cheerful spirit, is health to the body and strength to the soul. Nothing is so fruitful a cause of disease as depression, gloominess, and sadness.—Testimonies for the Church 1:702 (1868). {2MCP 482.1}

Many of the diseases from which men suffer are the result of mental depression.—The Ministry of Healing, 241 (1905). {2MCP 482.2}

Removing Depression Hastens Recovery—Because God’s love is so great and so unfailing, the sick should be encouraged to trust in Him and be cheerful. To be anxious about themselves tends to cause weakness and disease. If they will rise above depression and gloom, their prospect of recovery will be better; for “the eye of the Lord is upon them ... that hope in His mercy” (Psalm 33:18).—The Ministry of Healing, 229 (1905). {2MCP 482.3}

Depression Produced by Iron Dignity—Some preserve a cold, chilling reserve, an iron dignity, that repels those who are brought within their influence. This spirit is contagious; it creates an atmosphere that is withering to good impulses and good resolves; it

chokes the natural current of human sympathy, cordiality, and love; and under its influence people become constrained, and their social and generous attributes are destroyed for want of exercise. {2MCP 482.4}

Not only is the spiritual health affected but the physical health suffers by this unnatural depression. The gloom and chill of this unsocial atmosphere is reflected upon the countenance. The faces of those who are benevolent and sympathetic will shine with the luster of true goodness, while those who do not cherish kindly thoughts and unselfish motives express in their faces the sentiments cherished in their hearts.—Testimonies for the Church 4:64 (1876). {2MCP 483.1}

Mental Depression From Poorly Ventilated Rooms—The effects produced by living in close, ill-ventilated rooms are these: The system becomes weak and unhealthy, the circulation is depressed, the blood moves sluggishly through the system because it is not purified and vitalized by the pure, invigorating air of heaven. The mind becomes depressed and gloomy, while the whole system is enervated, and fevers and other acute diseases are liable to be generated.—Testimonies for the Church 1:702, 803 (1868). {2MCP 483.2}

Depression and Gloom Result of Insufficient Oxygen—The lungs should be allowed the greatest freedom possible. Their capacity is developed by free action; it diminishes if they are cramped and compressed. Hence the ill effects of the practice so common, especially in sedentary pursuits, of stooping at one's work. In this position it is impossible to breathe deeply. Superficial breathing soon becomes a habit, and the lungs lose their power to expand {2MCP 483.3}

Thus an insufficient supply of oxygen is received. The blood moves sluggishly. The waste, poisonous matter, which should be thrown off in the exhalations from the lungs, is retained, and the blood becomes impure. Not only the lungs, but the stomach, liver, and brain are affected. The skin becomes sallow, digestion is retarded; the heart is depressed; the brain is clouded; the thoughts are confused; gloom settles upon the spirits; the whole system becomes depressed and inactive, and peculiarly susceptible to disease.—The Ministry of Healing, 272, 273 (1905). {2MCP 483.4}

Good Respiration Soothes the Nerves—In order to have good blood, we must breathe well. Full, deep inspirations of pure air, which fill the lungs with oxygen, purify the blood. They impart to it a bright color and send it, a life-giving current, to every part of the body. A good respiration soothes the nerves; it stimulates the appetite and renders digestion more perfect; and it induces sound, refreshing sleep.—The Ministry of Healing, 272 (1905). {2MCP 484.1}

Dropsy and Disease of Heart Tend to Depress Ellen G. White [See Selected Messages 2:233-245, "Fortitude and Affliction."]—Disease has pressed heavily upon me. For years I have been afflicted with dropsy and disease of the heart, which has had a

tendency to depress my spirits and destroy my faith and courage.—Testimonies for the Church 1:185 (1859). {2MCP 484.2}

Borrowed Power Results in Depression—Through the intemperance begun at home, the digestive organs first become weakened, and soon ordinary food does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea and coffee produce an immediate effect. Under the influence of these poisons the nervous system is excited; and in some cases, for the time being, the intellect seems to be invigorated, the imagination more vivid. Because these stimulants produce such agreeable results, many conclude that they really need them; but there is always a reaction. {2MCP 484.3}

The nervous system has borrowed power from its future resources for present use, and all this temporary invigoration is followed by a corresponding depression. The suddenness of the relief obtained from tea and coffee is an evidence that what seems to be strength is only nervous excitement, and consequently must be an injury to the system.—Christian Temperance and Bible Hygiene, 31, (1890). (Child Guidance, 403.) {2MCP 485.1}

Stern Coldness in Marriage a Cause of Depression—When you married your wife, she loved you. She was extremely sensitive, yet with painstaking on your part, and fortitude on hers, her health need not have been what it is. But your stern coldness made you like an iceberg, freezing up the channel of love and affection. Your censure and faultfinding has been like desolating hail to a sensitive plant. It has chilled and nearly destroyed the life of the plant. Your love of the world is eating out the good traits of your character. {2MCP 485.2}

Your wife is of a different turn and more generous. But when she has, even in small matters, exercised her generous instincts, you have felt a drawback in your feelings and have censured her. You indulge a close and grudging spirit. You make your wife feel that she is a tax, a burden, and that she has no right to exercise her generosity at your expense. All these things are of such a discouraging nature that she feels hopeless and helpless and has not stamina to bear up against it, but bends to the force of the blast. Her disease is pain of the nerves. Were her married life agreeable, she would possess a good degree of health. But all through your married life the demon has been a guest in your family to exult over your misery.—Testimonies for the Church 1:696 (1868). {2MCP 485.3}

Depression Sometimes Result of Sexual Excess—Very many families are living in a most unhappy state because the husband and father allows the animal in his nature to predominate over the intellectual and moral. The result is that a sense of languor and depression is frequently felt, but the cause is seldom divined as being the result of their own improper course of action. We are under solemn obligations to God to keep the spirit pure and the body healthy, that we may be a benefit to humanity, and render to God perfect service.{2MCP 485.4}

The apostle utters these words of warning: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Romans 6:12). He urges us onward by telling us that "every man that striveth for the mastery is temperate in all things" (1 Corinthians 9:25). He exhorts all who call themselves Christians to presents their bodies "a living sacrifice, holy, acceptable unto God" (Romans 12:1). He says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Corinthians 9:27).—Testimonies for the Church 2:381 (1870). {2MCP 486.1}

Temporary Depression May Follow Success—A reaction such as frequently follows high faith and glorious success was pressing upon Elijah. He feared that the reformation begun on Carmel might not be lasting, and depression seized him. He had been exalted to Pisgah's top; now he was in the valley. While under the inspiration of the Almighty, he had stood the severest trial of faith; but in this time of discouragement, with Jezebel's threat sounding in his ears and Satan still apparently prevailing through the plotting of this wicked woman, he lost his hold on God. He had been exalted above measure, and the reaction was tremendous.—Prophets and Kings, 161, 162 (1917). {2MCP 486.2}

Controlling a Depressed Mind—The mother can and should do much toward controlling her nerves and mind when depressed; even when she is sick, she can, if she only schools herself, be pleasant and cheerful and can bear more noise than she would once have thought possible. She should not make the children feel her infirmities and cloud their young sensitive minds by her depression of spirits, causing them to feel that the house is a tomb and the mother's room the most dismal place in the world. The mind and nerves gain tone and strength by the exercise of the will. The power of the will in many cases will prove a potent soother of the nerves.—Testimonies for the Church 1:387 (1863). {2MCP 486.3}

Two Extremes in Behavior—Those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects will usually be found at one of two extremes: they will be elated by a continual round of exciting amusements, indulging in frivolous conversation, laughing, and joking; or they will be depressed, having great trials and mental conflicts, which they think but few have ever experienced or can understand. These persons may profess Christianity, but they deceive their own souls.—The Signs of the Times, October 23, 1884. (Counsels on Health, 628, 629.) {2MCP 487.1}

The Cheering or Discouraging Power of the Printed Page—My husband has labored untiringly to bring the publishing interest up to its present state of prosperity. I saw that he had had more sympathy and love from his brethren than he has thought he had. They eagerly search the paper to find something from his pen. If there is a tone of cheerfulness in his writings, if he speaks encouragingly, their hearts are lightened, and some even weep with tender feelings of joy. But if gloom and sadness are expressed, the countenances of his

brethren and sisters, as they read, grow sad, and the spirit which characterizes his writings is reflected upon them.—Testimonies for the Church 3:96, 97 (1872). {2MCP 487.2}

A Discouraged Man Is a Burden to Himself (counsel to medical students)—I have had presented before me the fact that in your class of medical missionary students are those whose first work should be to understand themselves, to count the cost, and know when they begin to build whether they are able to finish. Let not God be dishonored by breaking down the man in the process of educating him; for a broken-down, discouraged man is a burden to himself. {2MCP 487.3}

To think that in any work that he may plan to do God will sustain him, while he piles upon himself studies, and subjects himself to exposures that imperil health and life and violate the laws of nature, is contrary to the light that God has given. Nature will not be imposed upon. She will not forgive the injuries done to the wonderful, delicate machinery.—Letter 116, 1898. (Medical Ministry, 79). {2MCP 488.1}

Hopelessness Concealed Under a Facade of Bravado—A child frequently censured for some special fault, comes to regard that fault as his peculiarity, something against which it is vain to strive. Thus are created discouragement and hopelessness, often concealed under an appearance of indifference or bravado.—Education, 291 (1903). {2MCP 488.2}

Overcoming Costs Efforts (counsels to a family)—You can be a happy family if you will do what God has given you to do and has enjoined upon you as a duty. But the Lord will not do for you that which He has left for you to do. Brother C deserves pity. He has so long felt unhappy that life has become a burden to him. It need not be thus. His imagination is diseased, and he has so long kept his eyes on the dark picture that if he meets with adversity or disappointment, he imagines that everything is going to ruin, that he will come to want, that everything is against him, that he has the hardest time of anyone; and thus his life is made wretched. The more he thinks thus, the more miserable he makes his life and the lives of all around him. {2MCP 488.3}

He has no reason to feel as he does; it is all the work of Satan. He must not suffer the enemy thus to control his mind. He should turn away from the dark and gloomy picture to that of the loving Saviour, the glory of heaven, and the rich inheritance prepared for all who are humble and obedient and who possess grateful hearts and abiding faith in the promises of God. This will cost him an effort, a struggle; but it must be done. Your present happiness and your future, eternal happiness depend upon your fixing your mind upon cheerful things, looking away from the dark picture, which is imaginary, to the benefits which God has strewn in your pathway, and beyond these, to the unseen and eternal.—Testimonies for the Church 1:703, 704 (1868). {2MCP 488.4}

The Fruits of Gloomy Forebodings—Your life is now miserable, full of evil forebodings. Gloomy pictures loom up before you; dark unbelief has enclosed you. By

talking on the side of unbelief you have grown darker and darker; you take satisfaction in dwelling upon unpleasant themes. If others try to talk hopefully, you crush out in them every hopeful feeling by talking all the more earnestly and severely. Your trials and afflictions are ever keeping before your wife the soul-harrowing thought that you consider her a burden because of her illness. If you love darkness and despair, talk of them, dwell upon them, and harrow up your soul by conjuring up in your imagination everything you can to cause you to murmur against your family and against God, and make your own heart like a field which the fire has passed over, destroying all verdure and leaving it dry, blackened, and crisped.—Testimonies for the Church 1:699 (1868). {2MCP 489.1}

Overcoming Emotional Instability—You belong to a family who possess minds not well balanced, gloomy and depressed, affected by surroundings, and susceptible to influences. Unless you cultivate a cheerful, happy, grateful frame of mind, Satan will eventually lead you captive at his will. You can be a help, a strength to the church where you reside, if you will obey the instructions of the Lord and not move by feeling, but be controlled by principle. Never allow censure to escape your lips, for it is like desolating hail to those around you. Let cheerful, happy, loving words fall from your lips.—Testimonies for the Church 1:704 (1868). {2MCP 489.2}

No Need to Be a Slave to Depression—Remember that in your life religion is not to be merely one influence among others. It is to be an influence dominating all others. Be strictly temperate. Resist every temptation. Make no concessions to the wily foe. Listen not to the suggestions that he puts into the mouths of men and women. You have a victory to win. You have nobility of character to gain; but this you cannot gain while you are depressed and discouraged by failure. Break the bands with which Satan has bound you. There is no need for you to be his slave. “Ye are My friends,” Christ said, “if ye do whatsoever I command you.”—Letter 228, 1903. (Medical Ministry, 490). {2MCP 490.1}

One Remedy Suggested to a Minister Suffering Depression—You should labor with care and observe periods of rest. By so doing you will retain your physical and mental vigor and render your labor much more efficient. Brother F, you are a nervous man and move much from impulse. Mental depression influences your labor very much. At times you feel a want of freedom and think it is because others are in darkness or wrong or that something is the matter, you can hardly tell what, and you make a drive somewhere and upon somebody which is liable to do great harm. If you would quiet yourself when in this restless, nervous condition and rest and calmly wait on God and inquire if the trouble is not in yourself, you would save wounding your own soul and wounding the precious cause of God.—Testimonies for the Church 1:622 (1867). {2MCP 490.2}

Dwelling Upon the Disagreeable—When you see iniquity all around you it makes you all the more glad that He is your Saviour, and we are His children. Then shall we look at the

iniquity around us and dwell upon the dark side? You cannot cure it; then talk of something that is higher, better, and more noble {2MCP 490.3}

Now we may go into a cellar and stay there and look around into its dark corners, and we can talk of the darkness and say, "Oh, it is so dark here," and keep talking about it. But will it make it any lighter? Oh no! What are you going to do? Come out of it; come out of the dark into the upper chamber where the light of God's countenance shines brightly. {2MCP 490.4}

You know our bodies are made up of the food assimilated. Now, it is the same with our minds. If we have a mind to dwell on the disagreeable things of life, we will not have any hope, but we want to dwell on the cheery scenes of heaven. Says Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).—Manuscript 7, 1888. {2MCP 491.1}

Christ Sympathizes (encouragement to a Christian suffering depression)—My dear aged sister _____, I am much grieved because you are sick and suffering. But cling to Him whom you have loved and served these many years. He gave His own life for the world, and He loves everyone who trusts in Him. He sympathizes with those who suffer under the depression of disease. He feels every pang of anguish that His loved ones feel. Just rest in His arms and know that He is your Saviour, and your very best Friend, and that He will never leave nor forsake you. He has been your dependence for many years, and your soul may rest in hope. {2MCP 491.2}

You will come forth with other faithful ones who have believed in Him, to praise Him with a voice of triumph. All you are expected to do is to rest in His love. Do not worry. Jesus loves you, and now when you are weak and suffering, He holds you in His arms, just as a loving father holds a little child. Trust in Him in whom you have believed. Has He not loved and cared for you all through your lifetime? Just rest in the precious promises given you.—Letter 299, 1904. {2MCP 491.3}

Not to Give Way to Depression—In the night season I was conversing with you. I was saying to you, I am much pleased because you are in such a good location and can be near to the Sanitarium. Do not give way to depression, but let the comforting influence of the Holy Spirit be welcomed into your heart, to give you comfort and peace.... {2MCP 491.4}

My sister, if you would obtain precious victories, face the light that emanates from the Sun of righteousness. Talk hope and faith and thanksgiving to God. Be cheerful, hopeful in Christ. Educate yourself to praise Him. This is a great remedy for diseases of the soul and of the body.—Letter 322, 1906. {2MCP 492.1}

Atmosphere of Depression—Let the ministers through whom God is working come up to the conference with cast-down nerve, growing in depression, and I tell you, they have an atmosphere about them like a thick blanket of fog covering a clear sky. We need to cherish

faith. Let the lips utter, "My soul magnifies the Lord, my spirit rejoices in God my Saviour." {2MCP 492.2}

We must reveal a sense of a present Saviour, a firm trust that Jesus is at the helm, and that He will see the noble vessel safe into harbor. We are to know that it is impossible to save ourselves or any soul. We have no power to bestow salvation upon the perishing. Jesus, our Redeemer, is the Saviour. We are only His instrumentalities and dependent every moment upon God. We are to magnify His power before His chosen people and before the world for the great salvation which through His atoning sacrifice and His blood He has conferred upon us.—Letter 19a, 1892. {2MCP 492.3}

I Will Not Be Depressed—I am sometimes greatly perplexed to know what to do, but I will not be depressed. I am determined to bring all the sunshine into my life that I possibly can.—Letter 127, 1903. {2MCP 492.4}

I have much to make me sad at heart, but I try not to speak discouragingly, because someone who hears my words may be sad at heart, and I must not do anything to increase his sadness.—Letter 208, 1903. {2MCP 492.5}

By Faith Reach Through the Darkness—If I should look at the dark clouds—the troubles and perplexities that come to me in my work—I should have time to do nothing else. But I know that there is light and glory beyond the clouds. By faith I reach through the darkness to the glory. At times I am called to pass through financial perplexities. But I do not worry about money. God takes care of my affairs. I do all that I can, and when the Lord sees that it is best for me to have money, He sends it to me.—Manuscript 102, 1901. {2MCP 493.1}

Faith a Necessity—When I was visiting the Paradise Valley Sanitarium about three years ago, I spoke nearly every morning at five o'clock to the workers, and at a later hour to the patients. There was among the patients one man who seemed always to be depressed. I learned that he believed the theory of the Bible doctrines but could not exercise the faith he needed to appropriate to himself the promises of God. {2MCP 493.2}

Morning after morning I spoke to the patients about faith and urged them to believe the words of God. Yet this poor man seemed unable to admit that he had faith. I talked with him alone. I presented the truth to him in every way possible, then I asked him if he could not believe that Christ was his individual Saviour and would help him. Our Saviour has said to all who are weary and heavy laden, "Take My yoke upon you." Do not wear a yoke of your own framing. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:28, 29). {2MCP 493.3}

Finally the time came when I must leave. I said to him, "Now, my friend, can you tell me that you have learned to trust that Saviour who has taken so much pains to meet the

situation of every soul? Can you and will you trust in Him? Can you tell me, before I leave, that you have received faith to believe God?" {2MCP 493.4}

He looked up and said, "Yes, I believe. I have faith." {2MCP 493.5}

"Thank the Lord," I replied. I felt that although there were others who had been present and had listened to my talks in the parlor, I had in this case been amply rewarded for all my efforts.—Manuscript 41, 1908. {2MCP 493.6}

Playing Into Satan's Hands—Don't go to others with your trials and temptations; God alone can help you. If you fulfill the conditions of God's promises, the promises will be fulfilled to you. If your mind is stayed upon God, you will not go from a state of ecstasy to the valley of despondency when trial and temptation come upon you. You will not talk doubt and gloom to others. You will not say, "I do not know about this or that. I do not feel happy. I am not sure that we have the truth." You will not do this, for you will have an anchor to the soul both sure and steadfast. {2MCP 494.1}

When we talk discouragement and gloom, Satan listens with fiendish joy; for it pleases him to know that he has brought you into his bondage. Satan cannot read our thoughts, but he can see our actions, hear our words; and from his long knowledge of the human family, he can shape his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. Oh, that we might control our words and actions! How strong we would become if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them.—The Review and Herald, February 27, 1913. {2MCP 494.2}

Jesus Understands Feelings of Despair—Faith and hope trembled in the expiring agonies of Christ because God had removed the assurance He had heretofore given His beloved Son of His approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened Him, that His Father accepted His labors and was pleased with His work. In His dying agony, as He yields up His precious life, He has by faith alone to trust in Him whom it has ever been His joy to obey. He is not cheered with clear, bright rays of hope on the right hand or on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt by sympathizing nature, the Redeemer drains the mysterious cup even to its dregs. Denied even bright hope and confidence in the triumph which will be His in the future, He cries with a loud voice: "Father, into Thy hands I commend My spirit." He is acquainted with the character of His Father, with His justice, His mercy, and His great love, and in submission He drops into His hands. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary.—Testimonies for the Church 2:210, 211 (1869).{2MCP 494.3}

God Has Not Changed—A feeling of assurance is not to be despised; we should praise God for it; but when your feelings are depressed, do not think that God has changed. Praise Him just as much, because you trust in His word, and not in feelings. You have covenanted to walk by faith, not to be controlled by feelings. Feelings vary with circumstances.—Letter 42, 1890. (Our High Calling, 124.) {2MCP 495.1}

No Disposition to Speak of Doubts—Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character. Our daily and hourly work is set forth in the words of the apostle: "Looking unto Jesus the Author and Finisher of our faith." While doing this our minds become clearer and our faith stronger, and our hope is confirmed; we are so engrossed with the view of His purity and loveliness and the sacrifice He has made to bring us into agreement with God that we have no disposition to speak of doubts and discouragements.—Testimonies for the Church 5:744 (1889). {2MCP 495.2}

True Christian and Depression—The true Christian does not allow any earthly consideration to come in between his soul and God. The commandment of God wields an authoritative influence over his affections and actions. If everyone seeking the kingdom of God and His righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven. The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle will behold the glory of God beyond the shadows and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love. {2MCP 495.3}

When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, and today, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body shall be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that His love provides. Let your faith be like Job's, that you may declare, "Though He slay me, yet will I trust in Him." Lay hold on the promises of your heavenly Father, and remember His former dealing with you and with His servants; for "all things work together for good to them that love God."—The Review and Herald, January 24, 1888. {2MCP 496.1}

Chapter 53— Controversy— Positive and Negative

Oneness With God Results in Unity—God is the embodiment of benevolence, mercy, and love. Those who are truly connected with Him cannot be at variance with one another. His Spirit ruling in the heart will create harmony, love, and unity. The opposite of this is seen among the children of Satan. It is his work to stir up envy, strife, and jealousy. In the name of my Master I ask the professed followers of Christ: What fruit do you bear?—Testimonies for the Church 5:28 (1882). {2MCP 497.1}

Sowing and Reaping Dissensions—He who scatters the seeds of dissension and strife reaps in his own soul the deadly fruits. The very act of looking for evil in others develops evil in those who look.—The Ministry of Healing, 492 (1905). {2MCP 497.2}

Satan Delights in Contention—Satan is constantly seeking to cause distrust, alienation, and malice among God's people. We shall be often tempted to feel that our rights are invaded when there is no real cause for such feelings.... Contentions, strife, and lawsuits between brethren are a disgrace to the cause of truth. Those who take such a course expose the church to the ridicule of her enemies and cause the powers of darkness to triumph. They are piercing the wounds of Christ afresh and putting Him to an open shame.—Testimonies for the Church 5:242, 243 (1882). {2MCP 497.3}

Controversy Leads to Combativeness—The special, deceptive work of Satan has been to provoke controversies, that there might be strivings about words to no profit. He well knows that this will occupy the mind and the time. It raises the combativeness and quenches the spirit of conviction in the minds of many, drawing them into diversity of opinions, accusation, and prejudice, which closes the door to the truth.—The Review and Herald, September 11, 1888. (Evangelism, 155). {2MCP 498.1}

Strife Among Brethren Delays Second Advent—For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan.... It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.—Manuscript 4, 1883. (Evangelism, 696.) {2MCP 498.2}

No Time for Contention and Strife—Men and women professing to serve the Lord are content to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Every one would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ.... The workers would carry with them into their service the prayers and sympathies of an awakened church. They would receive their

directions from Christ and would find no time for contention or strife.—The Review and Herald, September 10, 1903. {2MCP 498.3}

Let not controversy arise over trifles. The spirit of love and the grace of our Lord Jesus Christ will bind heart to heart, if each will open the windows of the heart heavenward and close them earthward.—Letter 183, 1899. {2MCP 498.4}

Controversy to Be Laid to Rest—The power of the grace of God will do more for the soul than controversy will do in a lifetime. By the power of the truth how many things might be adjusted and controversies hoary with age find quietude in the admission of better ways. The great, grand principle, "Peace on earth and good will to men," will be far better practiced when those who believe in Christ are laborers together with God. Then all the little things which some are ever harping upon, which are not authoritatively settled by the Word of God, will not be magnified into important matters.—Letter 183, 1899. {2MCP 499.1}

Controversy Excites Self-defense—In His treatment of Thomas, Jesus gave a lesson for His followers. His example shows how we should treat those whose faith is weak and who make their doubts prominent. Jesus did not overwhelm Thomas with reproach, nor did He enter into controversy with him. He revealed Himself to the doubting one. Thomas had been most unreasonable in dictating the conditions of his faith, but Jesus, by His generous love and consideration, broke down all the barriers. Unbelief is seldom overcome by controversy. It is rather put upon self-defense and finds new support and excuse. But let Jesus, in His love and mercy, be revealed as the crucified Saviour, and from many once unwilling lips will be heard the acknowledgment of Thomas, "My Lord and my God."—The Desire of Ages, 808 (1898). {2MCP 499.2}

To Sick Speak No Word of Controversy—At the bedside of the sick no word of creed or controversy should be spoken. Let the sufferer be pointed to the One who is willing to save all that come to Him in faith. Earnestly, tenderly strive to help the soul that is hovering between life and death.—The Ministry of Healing, 120 (1905). {2MCP 499.3}

Controversy Is Unprofitable—We are not called upon to enter into controversy with those who hold false theories. Controversy is unprofitable. Christ never entered into it. "It is written" is the weapon used by the world's Redeemer. Let us keep close to the Word. Let us allow the Lord Jesus and His messengers to testify. We know that their testimony is true.—Life Sketches of Ellen G. White, 93 (1915).{2MCP 499.4}

Controversy Seldom Softens—The many argumentative sermons preached seldom soften and subdue the soul.—Letter 15, 1892. (Evangelism, 172.) {2MCP 500.1}

Positive Approach More Powerful—Do not cherish a spirit of controversy. Little good is accomplished by denunciatory speeches. The surest way to destroy false doctrine is to preach the truth. Keep to the affirmative. Let the precious truths of the gospel kill the force

of evil. Show a tender, pitiful spirit toward the erring. Come close to hearts.—Letter 190, 1902. (Evangelism, 304.) {2MCP 500.2}

Controversy That Awakens Minds—In every age God's chosen messengers have been reviled and persecuted, yet through their affliction the knowledge of God has been spread abroad. Every disciple of Christ is to step into the ranks and carry forward the same work, knowing that its foes can do nothing against the truth, but for the truth. God means that truth shall be brought to the front and become the subject of examination and discussion, even through the contempt placed upon it. The minds of the people must be agitated; every controversy, every reproach, every effort to restrict liberty of conscience, is God's means of awakening minds that otherwise might slumber.—Thoughts from the Mount of Blessing, 33 (1896). {2MCP 500.3}

Children Influenced by Parental Disagreements—To a large extent parents create the atmosphere of the home circle, and when there is disagreement between father and mother, the children partake of the same spirit. Make your home atmosphere fragrant with tender thoughtfulness. If you have become estranged and have failed to be Bible Christians, be converted; for the character you bear in probationary time will be the character you will have at the coming of Christ.—Letter 18b, 1891. (The Adventist Home, 16.) {2MCP 500.4}

Contention Breeds Trouble—As a family you can be happy or miserable. It rests with yourselves. Your own course of action will determine the future. You both need to soften the sharp points of your characters and to speak such words only as you will not be ashamed to meet in the day of God.... You may contend about little things that are not worthy of contention, and the result will be trouble. The path of the upright is the path of peace. It is so plain that the humble, God-fearing man can walk in it without stumbling and without making crooked paths. It is a narrow path; but men of different temperaments can walk side by side if they but follow the Captain of their salvation.—Testimonies for the Church 4:502, 503 (1880). {2MCP 501.1}

Scolding and Fretting Create Rebellion—Harsh, angry words are not of heavenly origin. Scolding and fretting never help. Instead, they stir up the worst feelings of the human heart. When your children do wrong and are filled with rebellion and you are tempted to speak and act harshly, wait before you correct them. Give them an opportunity to think, and allow your temper to cool. {2MCP 501.2}

As you deal kindly and tenderly with your children, they and you will receive the blessing of the Lord. And think you that in the day of God's judgment anyone will regret that he has been patient and kind with his children?—Manuscript 114, 1903. (Child Guidance, 246.) {2MCP 501.3}

Nearness to Christ Brings Unity—The cause of division and discord in families and in the church is separation from Christ. To come near to Christ is to come near to one another.

The secret of true unity in the church and in the family is not diplomacy, not management, not a superhuman effort to overcome difficulties—though there will be much of this to do—but union with Christ. {2MCP 501.4}

Picture a large circle, from the edge of which are many lines all running toward the center. The nearer these lines approach the center, the nearer they are to one another. {2MCP 501.5}

Thus it is in the Christian life. The closer we come to Christ, the nearer we shall be to one another. God is glorified as His people unite in harmonious action.—Letter 49, 1904. (The Adventist Home, 179.) {2MCP 502.1}

Parental Harmony Essential—Perfect confidence should exist between husband and wife. Together they should consider their responsibilities. Together they should work for the highest good of their children Never should they in the presence of the children criticize each other's plan or question each other's judgment. Let the wife be careful not to make the husband's work for the children more difficult. Let the husband hold up the hands of his wife, giving her wise counsel and loving encouragement.—The Ministry of Healing, 393, 394 (1905). {2MCP 502.2}

No Variance—If fathers and mothers are at variance, one working against the other to counteract each other's influence, the family will be in a demoralized condition, and neither the father nor the mother will receive the respect and confidence that are essential to a well-governed family.... Children are quick to discern anything that will cast a reflection upon the rules and regulations of a household, especially those regulations that restrict their actions.—The Review and Herald, March 13, 1894. (The Adventist Home, 312.) {2MCP 502.3}

Positive Guidance in the Home—You have no right to bring a gloomy cloud over the happiness of your children by faultfinding or severe censure for trifling mistakes. Actual wrong should be made to appear just as sinful as it is, and a firm, decided course should be pursued to prevent its recurrence; yet children should not be left in a hopeless state of mind, but with a degree of courage that they can improve and gain your confidence and approval. Children may wish to do right, they may purpose in their hearts to be obedient; but they need help and encouragement.—The Signs of the Times, April 10, 1884. (Child Guidance, 279.) {2MCP 502.4}

Peace in the Church—Let there be peace in the home, and there will be peace in the church. This precious experience brought into the church will be the means of creating a kindly affection one for another. Quarrels will cease. True Christian courtesy will be seen among church members. The world will take knowledge of them that they have been with Jesus and have learned of Him. What an impression the church would make upon the world

if all the members would live Christian lives!—Manuscript 60, 1903. (Child Guidance, 549.) {2MCP 503.1}

Death Erases Feelings of Variance—When death closes the eyes, when the hands are folded upon the silent breast, how quickly feelings of variance change! There is no grudging, no bitterness; slights and wrongs are forgiven, forgotten. How many loving words are spoken of the dead! How many good things in their life are brought to mind! Praise and commendation are now freely expressed; but they fall upon ears that hear not, hearts that feel not.... How many, as they stand awed and silent beside the dead, recall with shame and sorrow the words and acts that brought sadness to the heart now forever still! {2MCP 503.2}

Let us now bring all the beauty, love, and kindness we can into our life. Let us be thoughtful, grateful, patient, and forbearing in our intercourse with one another. Let the thoughts and feelings which find expression around the dying and the dead be brought into the daily association with our brethren and sisters in life.—Testimonies for the Church 5:490 (1889). {2MCP 503.3}

No Strife in Heaven—Let no one feel, even though he may theoretically be established in the present truth, that he makes no mistakes. But if mistakes are made, let there be a readiness to correct them. And let us avoid everything that is likely to create dissension and strife; for there is a heaven before us, and among its inhabitants there will be no strife.—The Review and Herald, August 8, 1907. (Counsels on Health, 244.) {2MCP 503.4}

More Love, Less Criticism Needed—Differences of opinion will always exist, for every mind is not constituted to run in the same channel. Hereditary and cultivated tendencies have to be guarded, lest they create controversies over minor matters. Christ's workers must draw together in tender sympathy and love. Let not anyone think it a virtue to maintain his own notions and suppose he is the only one to whom the Lord has given discernment and intuition. Christian charity covers a multitude of things which one may regard as defects in another. There is need of much love and far less criticism. When the Holy Spirit is manifestly working in the hearts of ministers and helpers, they will reveal the tenderness and love of Christ.—Letter 183, 1899. {2MCP 504.1}

Not to Attack Individuals—By some of our brethren many things have been spoken and written that are interpreted as expressing antagonism to government and law. It is a mistake thus to lay ourselves open to misunderstanding. It is not wise to find fault continually with what is done by the rulers of government. It is not our work to attack individuals or institutions. We should exercise great care lest we be understood as putting ourselves in opposition to the civil authorities. It is true that our warfare is aggressive, but our weapons are to be those found in a plain "Thus saith the Lord." Our work is to prepare a people to stand in the great day of God. We should not be turned aside to lines that will

encourage controversy or arouse antagonism in those not of our faith.—Testimonies for the Church 6:394 (1900). {2MCP 504.2}

Meeting Unbelief and Divisive Teachings—I have been shown that evil angels in the form of believers will work in our ranks to bring in a strong spirit of unbelief. Let not even this discourage you but bring a true heart to the help of the Lord against the powers of satanic agencies. These powers of evil will assemble in our meetings, not to receive a blessing, but to counterwork the influences of the Spirit of God. Take up no remark that they may make, but repeat the rich promises of God, which are yea and amen in Christ Jesus. We are never to catch up the words that human lips may speak to confirm the evil angels in their work, but we should repeat the words of Christ.—Letter 46, 1909. {2MCP 504.3}

Chapter 54— Overstudy

We Are to Preserve Brain Power—*I believe, I believe* that the Lord hears my prayers, and then I go to work to answer my prayers, which I am sure are indited by the Lord. I am of good courage. Let us not overtax the strength that the Lord gives us. We are to preserve our brain power. If we abuse this power, we shall have no deposit to draw from in times of emergency.—Letter 150, 1903. {2MCP 506.1}

Wisdom Needed in Choosing Mental Diet—The gathering together of many books for study too often interposes between God and man a mass of knowledge that weakens the mind and makes it incapable of assimilating that which it has already received. The mind becomes dyspeptic. Wisdom is needed that man may choose aright between these many authors and the word of life, that he may eat the flesh and drink the blood of the Son of God.—Testimonies for the Church 7:205 (1902). {2MCP 506.2}

Shortens Life—To those who are desirous of becoming efficient laborers in the cause of God I would say, If you are putting an undue amount of labor on the brain, thinking you will lose ground unless you study all the time, you should at once change your views and your course. Unless greater care is exercised in this respect, there are many who will go down to the grave prematurely.—Counsels to Parents, Teachers, and Students, 296 (1913). {2MCP 506.3}

Overconcentration Wears Out Vital Organs—The power to concentrate the mind upon one subject to the exclusion of all others is well in a degree; but the constant exercise of this faculty wears upon those organs that are called into use to do this work; it throws too great a tax upon them, and the result is a failure to accomplish the greatest amount of good. The principal wear comes upon one set of organs, while the others lie dormant. The mind

cannot thus be healthfully exercised, and, in consequence, life is shortened.—Testimonies for the Church 3:34 (1872). {2MCP 507.1}

Overtaxed Mind Opens Door to Temptation—Students who apply themselves wholly to brain labor in the schoolroom injure the whole living machinery by confinement. The brain is wearied, and Satan brings in a whole list of temptations, enticing them to engage in forbidden indulgences, to have a change, to let off steam. Yielding to these temptations, they do wrong things which injure themselves and do mischief to others. This may be done only in sport [frolic]. The brain is active and they desire to play some pranks. But someone must undertake to undo the mischief they did under temptation.—Letter 103, 1897. {2MCP 507.2}

Overworking the Mind Causes Diseased Imagination—The proper methods have been presented to me. Let students with their mental studies call into exercise the physical and moral powers. Let them work the living machinery proportionately. The constant working of the brain is a mistake. I wish I could express in words just that which would express the matter. The constant working of the brain causes a diseased imagination. It leads to dissipation. The education of five years in this one line is not of as much value as an all-round education of one year.—Letter 76, 1897. {2MCP 507.3}

Too Much Study Leads to Depravity—Avoid exciting the brain. Too much study stimulates the brain and increases the flow of blood to it. The sure result of this is depravity. The brain cannot be unduly excited without producing impure thoughts and actions. The whole nervous system is affected, and this leads to impurity. The physical and mental powers are depraved, and the temple of the Holy Spirit is defiled. The evil practices are communicated, and the consequences cannot be estimated. I am compelled to speak plainly on this subject.—Letter 145, 1897. {2MCP 508.1}

Heart and Head Must Have Rest (counsel to an overburdened minister)—Keep the channel free and unobstructed, for the inflowing of the Holy Spirit. Whatever may take place, keep your mind stayed on God, and do not become in any way confused. {2MCP 508.2}

As I talked with you in the night season, I saw that you were brain-weary, and I said to you, Cast all your care upon the Lord; for He careth for you. Lay your burdens and perplexities upon the Burden-bearer. The peace of Christ in the heart is worth more to us than anything else.... {2MCP 508.3}

I warn you to be careful. I ask you to unload; to rid yourself of the many burdens and perplexities that prevent you from giving your heart and your head rest. Remember that there is need of giving attention to matters of eternal interest.—Letter 19, 1904. {2MCP 508.4}

Illness Resulting From Mental Taxation—Those who have broken down from mental labor should have rest from wearing thought; but they should not be led to believe that it is dangerous to use their mental powers at all. Many are inclined to regard their condition as worse than it really is. This state of mind is unfavorable to recovery and should not be encouraged. {2MCP 508.5}

Ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise. What these persons need is a more active life. Strictly temperate habits, combined with proper exercise, would ensure both mental and physical vigor and would give power of endurance to all brain workers.—The Ministry of Healing, 238 (1905). {2MCP 508.6}

Harmony to Be Preserved Between Mental and Physical Powers—We lose or gain physical strength just in accordance with the way in which we treat the body. When the largest portion of time is devoted to brain work, the organs of imagination lose their freshness and power, while the physical organs lose their healthy tone. The brain is morbidly excited by being constantly exercised, while the muscular system is weak from lack of exercise. There is a manifest loss of strength and increase of debility, which in time makes its influence felt on the brain. As far as possible, harmony should be preserved between the mental and physical powers. This is necessary for the health of the entire system.—Letter 53, 1898. {2MCP 509.1}

Chapter 55— Pain

Not God Who Causes Pain—Show that it is not God who causes pain and suffering, but that man through his own ignorance and sin has brought this condition upon himself.—Testimonies for the Church 6:280 (1900). {2MCP 510.1}

Sin Has Produced Pain—The continual transgression of man for six thousand years has brought sickness, pain, and death as its fruits. And as we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome.—Testimonies for the Church 3:492 (1875). {2MCP 510.2}

Aches and Pains Nature's Protest—Many are living in violation of the laws of health and are ignorant of the relation their habits of eating, drinking, and working sustain to their health. They will not arouse to their true condition until nature protests against the abuses she is suffering, by aches and pains in the system. If even then the sufferers would only commence the work right, and would resort to the simple means they have neglected—the use of water and proper diet—nature would have just the help she requires and which she ought to have had long before. If this course is pursued, the patient will generally recover

without being debilitated.—Healthful Living, 61, 1865 (Part 3). (Selected Messages 2:451.) {2MCP 510.3}

Intemperance Causes Suffering—Many are so devoted to intemperance that they will not change their course of indulging in gluttony under any considerations. They would sooner sacrifice health and die prematurely than to restrain their intemperate appetite. And there are many who are ignorant of the relation their eating and drinking has to health. Could such be enlightened, they might have moral courage to deny the appetite and eat more sparingly and of that food alone which was healthful, and by their own course of action save themselves a great amount of suffering.—Spiritual Gifts 4a:130 (1864). (Counsels on Diet and Foods, 158.) {2MCP 511.1}

Pain Caused by Restoring Processes—Pain is frequently caused by the effort of nature to give life and vigor to those parts that have become partially lifeless through inaction.—Testimonies for the Church 3:78 (1872). {2MCP 511.2}

Suffering Exaggerated by Mental Attitude (a personal message)—If you had denied your taste for reading and seeking to please yourself, had devoted more time to prudent physical exercise, and had eaten carefully of proper, healthful food, you would have avoided much suffering. A part of this suffering has been imaginary. If you had braced your mind to resist the disposition to yield to infirmities, you would not have had nervous spasms. Your mind should be drawn away from yourself to household duties, keeping your house with order, neatness, and taste.—Testimonies for the Church 2:434 (1870). {2MCP 511.3}

Sufferers Inclined to Become Impatient—The sufferers can do for themselves that which others cannot do as well for them. They should commence to relieve nature of the load they have forced upon her. They should remove the cause. Fast a short time, and give the stomach chance for rest. Reduce the feverish state of the system by a careful and understanding application of water. These efforts will help nature in her struggles to free the system of impurities. {2MCP 511.4}

But generally the persons who suffer pain become impatient. They are not willing to use self-denial, and suffer a little from hunger. Neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system. But they are determined to obtain relief at once, and take powerful drugs.—Healthful Living, 60, 1865 (Part 3). (Selected Messages 2:450, 451.) {2MCP 512.1}

Suffering Over Which We Have No Control—There are those who are pure-minded and conscientious who are sufferers from different causes over which they have no control.—An Appeal to Mothers, 23 (1864). (Child Guidance, 445.) {2MCP 512.2}

Not Hidden From Jesus Christ—What a wonderful thought it is that Jesus knows all about the pains and griefs we bear. In all our afflictions He was afflicted. Some among our friends know nothing of human woe or physical pain. They are never sick, and therefore

they cannot enter fully into the feelings of those who are sick. But Jesus is touched with the feeling of our infirmity.—Manuscript 19, 1892. (Selected Messages 2:237.) {2MCP 512.3}

God Vitally Interested in Man's Suffering—He will not be held guiltless who neglects to relieve suffering on the Sabbath. God's holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer and hour's pain that may be relieved upon the Sabbath or any other day.—The Desire of Ages, 207 (1898). {2MCP 512.4}

Trusting When in Pain—Your mind may often be clouded because of pain. Then do not try to think, but just rest and show that you have committed your soul to God as unto a faithful Creator. It is your privilege to show in your weakness and suffering that you do not doubt the love of God toward you, that you know that He is faithful who has promised, and that you trust soul and body in His hands, that He will keep that which is committed to His trust. {2MCP 512.5}

Let your mind dwell upon the goodness of God, upon the great love wherewith He has loved us, as evidenced in the work of redemption. If He did not love us and consider us of value, then this great sacrifice would not have been made. He is beneficent in mercy and in grace. Let your heart and mind be at rest like a tired child in the arms of its mother. His everlasting arms are beneath you. In all your afflictions Jesus is afflicted.... {2MCP 513.1}

Hide in Him, and the wicked one will not harass or confuse your faith. Jesus has bequeathed His peace to you. {2MCP 513.2}

"Strong is the strength which God supplies/Through His eternal Son." ... {2MCP 513.3}

The word of His grace is manna to the believing soul. The precious promises of the word are life, sweetness, and peace.—Letter 16, 1896. {2MCP 513.4}

Suffering No Excuse for Unchristlike Actions—During the past night I have slept but little. I tried to look to Jesus, to place myself in the hands of the Great Physician. He has said, "My grace is sufficient for thee." The grace of Christ leads men to speak right words under all circumstances. Bodily suffering is no excuse for unchristlike actions.—Manuscript 19, 1892. {2MCP 513.5}

Rising Above Pain—Often invalids can resist disease simply by refusing to yield to ailments and settle down in a state of inactivity. Rising above their aches and pains, let them engage in useful employment suited to their strength. By such employment and the free use of air and sunlight, many an emaciated invalid might recover health and strength.—The Ministry of Healing, 246 (1905). {2MCP 513.6}

Use of Remedies Not a Denial of Faith—If they take the position that in praying for healing they must not use the simple remedies provided by God to alleviate pain and to aid

Nature in her work, lest it be a denial of faith, they are taking an unwise position. This is not a denial of faith; it is in strict harmony with the plans of God. {2MCP 513.7}

When Hezekiah was sick, the prophet of God brought him the message that he should die. He cried unto the Lord, and the Lord heard His servant and worked a miracle in his behalf, sending him a message that fifteen years should be added to his life. Now one word from God, one touch of the divine finger, would have cured Hezekiah instantly, but special directions were given to take a fig and lay it upon the affected part, and Hezekiah was raised to life. In everything we need to move along the line of God's providence.—Health, Philanthropic, and Medical Missionary Work, 54 (1882). (Counsels on Health, 381, 382.) {2MCP 514.1}

A Disposition to Cause Pain Is Satanic—It is because of man's sin that "the whole creation groaneth and travaileth in pain together" (Romans 8:22). Suffering and death were thus entailed, not only upon the human race, but upon the animals. Surely, then, it becomes man to seek to lighten, instead of increasing, the weight of suffering which his transgression has brought upon God's creatures. He who will abuse animals because he has them in his power is both a coward and a tyrant. {2MCP 514.2}

A disposition to cause pain, whether to our fellowmen or to the brute creation, is satanic. Many do not realize that their cruelty will ever be known, because the poor dumb animals cannot reveal it. But could the eyes of these men be opened, as were those of Balaam, they would see an angel of God standing as a witness to testify against them in the courts above. A record goes up to heaven, and a day is coming when judgment will be pronounced against those who abuse God's creatures.—Patriarchs and Prophets, 443 (1890). {2MCP 514.3}

Do Not Cause Deeper Pain—Oh, let no word be spoken to cause deeper pain! To the soul weary of a life of sin, but knowing not where to find relief, present the compassionate Saviour. Take him by the hand, lift him up, speak to him words of courage and hope. Help him to grasp the hand of the Saviour.—The Ministry of Healing, 168 (1905). {2MCP 514.4}

Christ's Anguish Greater Than Bodily Pain—But bodily pain was but a small part of the agony of God's dear Son. The sins of the world were upon Him, also the sense of His Father's wrath as He suffered the penalty of the law transgressed. It was these that crushed His divine soul. It was the hiding of His Father's face—a sense that His own dear Father had forsaken Him—which brought despair. {2MCP 514.5}

The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had not one ray of light to brighten the future. And He was struggling with the power of Satan, who was declaring that he had Christ in his power, that he was superior in strength to the Son of God, that the Father had disowned His Son, and that He was no longer in the

favor of God any more than himself. If He was indeed still in favor with God, why need He die? God could save Him from death.—Testimonies for the Church 2:214 (1869). {2MCP 515.1}

Chapter 56— Anger

Anger Opens the Heart to Satan—Those who at any supposed provocation feel at liberty to indulge anger or resentment are opening the heart to Satan. Bitterness and animosity must be banished from the soul if we would be in harmony with heaven.—The Desire of Ages, 310 (1898). {2MCP 516.1}

Servants of Sin—"His servants ye are to whom ye obey" (Romans 6:16). If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters" (Matthew 6:24). If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57)!—RH, May 3, 1881. (The Sanctified Life, 92, 93.) {2MCP 516.2}

Anger Born of Sensitive Morals—It is true there is an indignation that is justifiable, even in the followers of Christ. When they see that God is dishonored and His service brought into disrepute, when they see the innocent oppressed, a righteous indignation stirs the soul. Such anger, born of sensitive morals, is not a sin.—The Desire of Ages, 310 (1898). {2MCP 516.3}

The Anger of Moses—The breaking of the tables of stone was but a representation of the fact that Israel had broken the covenant which they had so recently made with God. It is a righteous indignation against sin, which springs from zeal for the glory of God, not that anger prompted by self-love or wounded ambition, which is referred to in the scripture "Be ye angry, and sin not." Such was the anger of Moses.—The Review and Herald, February 18, 1890. (Testimonies to Ministers and Gospel Workers, 101.) {2MCP 517.1}

Christ's Holy Wrath—Christ's indignation was directed against the hypocrisy, the gross sins, by which men were destroying their own souls, deceiving the people and dishonoring God. In the specious deceptive reasoning of the priests and rulers He discerned the working of satanic agencies. Keen and searching had been His denunciation of sin, but He spoke no words of retaliation. He had a holy wrath against the prince of darkness, but He manifested no irritated temper. So the Christian who lives in harmony with God, possessing the sweet attributes of love and mercy, will feel a righteous indignation against sin; but he

will not be roused by passion to revile those who revile him. Even in meeting those who are moved by a power from beneath to maintain falsehood, in Christ he will still preserve calmness and self-possession.—The Desire of Ages, 619, 620 (1898). {2MCP 517.2}

Some People Nurse Wrath—Many look at things on their darkest side; they magnify their supposed grievances, nurse their wrath, and are filled with revengeful, hateful feelings, when in truth they had no real cause for these feelings.... Resist these wrong feelings, and you will experience a great change in your association with your fellowmen.—The Youth's Instructor, November 10, 1886. {2MCP 517.3}

Impatience Produces a Baleful Harvest—What harm is wrought in the family circle by the utterance of impatient words, for the impatient utterance of one leads another to retort in the same spirit and manner. Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is manufactured for your neck; for all these bitter words will come back in a baleful harvest to your soul.—The Review and Herald, February 27, 1913. (The Adventist Home, 439.) {2MCP 518.1}

Hard words beat upon the heart through the ear, awakening to life the worst passions of the soul and tempting men and women to break God's commandments.… Words are as seeds which are planted.—Letter 105, 1893. (The Adventist Home, 439.) {2MCP 518.2}

Among the members of many families there is practiced the habit of saying loose, careless things; and the habit of tantalizing, of speaking harsh words, becomes stronger and stronger as it is indulged, and thus many objectionable words are spoken that are after Satan's order and not after the order of God.... Burning words of passion should never be spoken, for in the sight of God and holy angels they are as a species of swearing.—The Youth's Instructor, September 20, 1894. (The Adventist Home, 439.) {2MCP 518.3}

The First Three Years of a Child's Life—Let selfishness, anger, and self-will have its course for the first three years of a child's life, and it will be hard to bring it to submit to wholesome discipline. Its disposition has become soured; it delights in having its own way; parental control is distasteful. These evil tendencies grow with its growth, until in manhood supreme selfishness and a lack of self-control place him at the mercy of the evils that run riot in our land.—The Health Reformer, April, 1877. (Temperance, 177.) {2MCP 518.4}

Never Discipline in Anger—God has a tender regard for the children. He wants them to gain victories every day. Let us all endeavor to help the children to be overcomers. Do not let offenses come to them from the very members of their own family. Do not permit your actions and your words to be of a nature that your children will be provoked to wrath. Yet they must be faithfully disciplined and corrected when they do wrong, but never in anger.—Manuscript 47, 1908. {2MCP 518.5}

A parent gives way to temper before the child and then wonders why the child is so difficult to control. But what could he expect? Children are quick to imitate, and the child is

but putting into practice the lessons taught him by his parents in their outbursts of anger {2MCP 519.1}

You may have to punish your child with the rod. This is sometimes essential. But never, never strike him in anger. To correct him thus is to make two wrongs in trying to cure one. Defer the punishment till you have talked with yourself and with God. Ask yourself, Have I submitted my will to God's will? Am I standing where He can control me? Ask God to forgive you for transmitting to your child a disposition so difficult to manage. Ask Him to give you wisdom that you may deal with your wayward child in a way that will draw him nearer to you and to his heavenly Father.—The Review and Herald, July 8, 1902. {2MCP 519.2}

Violent Emotions Endanger Life—The giving way to violent emotions endangers life. Many die under a burst of rage and passion. Many educate themselves to have spasms. These they can prevent if they will, but it requires willpower to overcome a wrong course of action. All this must be a part of the education received in the school, for we are God's property. The sacred temple of the body must be kept pure and uncontaminated, that God's Holy Spirit may dwell therein.—Letter 103, 1897. (Our High Calling, 265.) {2MCP 519.3}

The Fruitage of Each Outburst of Anger—One class have come up without self-control; they have not bridled the temper or the tongue; and some of these claim to be Christ's followers, but they are not. Jesus has set them no such example.... They are unreasonable and not easily persuaded or convinced. They are not sane; Satan for the time has full control. Every one of these exhibitions of wrath weakens the nervous system and the moral powers and makes it difficult to restrain anger on another provocation.—The Youth's Instructor, November 10, 1886. (Sons and Daughters of God, 142.) {2MCP 519.4}

Intoxicated With Wrath—How Satan exults when he is enabled to set the soul into a white heat of anger! A glance, a gesture, an intonation, may be seized upon and used as the arrow of Satan to wound and poison the heart that is open to receive it.—The Signs of the Times, September 21, 1888 {2MCP 520.1}

When one once gives place to an angry spirit, he is just as much intoxicated as the man who has put the glass to his lips.—Manuscript 6, 1893. {2MCP 520.2}

Christ treats anger as murder... Passionate words are a savor of death unto death. He who utters them is not cooperating with God to save his fellowman. In heaven this wicked railing is placed in the same list as common swearing. While hatred is cherished in the soul there is not one iota of the love of God there.—Letter 102, 1901. (Our High Calling, 235.) {2MCP 520.3}

Petulant Man Is Seldom Content—No one else can lessen our influence as we ourselves can lessen it through the indulgence of uncontrollable temper. A naturally petulant man does not know true happiness and is seldom content. He is ever hoping to get into a

more favorable position or to so change his surroundings that he will have peace and rest of mind. His life seems to be burdened with heavy crosses and trials, when, had he controlled his temper and bridled his tongue, many of these annoyances might have been avoided. It is the "soft answer" which "turneth away wrath." Revenge has never conquered a foe. A well-regulated temper exerts a good influence on all around; but "he that hath no rule over his own spirit is like a city that is broken down, and without walls."—Testimonies for the Church 4:367, 368 (1879). {2MCP 520.4}

Easier to Be Uninhibited Before a Crowd—It is worse, far worse, to give expression to the feelings in a large gathering, firing at anyone and everyone, than to go to the individuals who may have done wrong and personally reprove them. The offensiveness of this severe, over-bearing, denunciatory talk in a large gathering is of as much more grave a character in the sight of God than giving personal, individual reproof, as the numbers are greater and the censure more general. It is ever easier to give expression to the feelings before a congregation, because there are many present, than to go to the erring and, face-to-face with them, openly, frankly, plainly state their wrong course. {2MCP 520.5}

But bringing into the house of God strong feelings against individuals and making all the innocent as well as the guilty suffer is a manner of labor which God does not sanction and which does harm rather than good. It has too often been the case that criticizing and denunciatory discourses have been given before a congregation. These do not encourage a spirit of love in the brethren. They do not tend to make them spiritually minded and lead them to holiness and heaven, but a spirit of bitterness is aroused in hearts. These very strong sermons that cut a man all to pieces are sometimes positively necessary to arouse, alarm, and convict. But unless they bear the especial marks of being dictated by the Spirit of God they do far more injury than they can do good.—Testimonies for the Church 3:507, 508 (1880). {2MCP 521.1}

Reason Dethroned by Anger—I hope you will go over the ground carefully and consider your first temptation to depart from the rules of the college. Study critically the character of the government of our school. The rules which were enforced were none too strict. But anger was cherished; for the time being reason was dethroned and the heart was made a prey to ungovernable passion. Before you were aware, you had taken a step which a few hours previous you would not have taken under any pressure of temptation. Impulse had overcome reason, and you could not recall the injury done to yourself nor to an institution of God. Our only safety under all circumstances is in being always master of ourselves in the strength of Jesus our Redeemer.—Testimonies for the Church 4:431 (1880). {2MCP 521.2}

Retaliation Brings Only Evil—Far better would it be for us to suffer under false accusation than to inflict upon ourselves the torture of retaliation upon our enemies. The spirit of hatred and revenge originated with Satan and can bring only evil to him who cherishes it. Lowliness of heart, that meekness which is the fruit of abiding in Christ, is the

true secret of blessing. “He will beautify the meek with salvation” (Psalm 149:4).—Thoughts from the Mount of Blessing, 17 (1896). {2MCP 522.1}

When Irritated, Refuse to Speak—Let those who are easily irritated refuse to retaliate when words that vex them are spoken. Let them seek the Lord in prayer, asking Him to show them how to work for souls perishing in sin. He who keeps busy in this work will be so thoroughly imbued with the Spirit of God that his manners, his voice, his whole life, will be a revelation of Christ. Try it, brethren, try it. Crucify self, in the place of seeking to crucify your brethren. “If any man will come after Me,” Christ said, “let him deny himself, and take up his cross, and follow Me” (Matthew 16:24).—Letter 11, 1905. {2MCP 522.2}

Anger Met by Silence—There is a wonderful power in silence. When impatient words are spoken to you, do not retaliate. Words spoken in reply to one who is angry usually act as a whip, lashing the temper into greater fury. But anger met by silence quickly dies away. Let the Christian bridle his tongue, firmly resolving not to speak harsh, impatient words. With the tongue bridled, he may be victorious in every trial of patience through which he is called to pass.—The Review and Herald, October 31, 1907. (Messages to Young People, 135, 136.) {2MCP 522.3}

Cultivate a Conciliatory Spirit—In regard to your present relations with the church I would advise that you do all that can be done on your part to come into harmony with your brethren. Cultivate a kind, conciliatory spirit and let no feeling of retaliation come into your minds and hearts. We have but a little time in this world, and let us work for time and for eternity. Be diligent to make your calling and election sure. See that you make no mistake in regard to your title to a home in Christ’s kingdom. If your name is registered in the Lamb’s book of life, then all will be well with you. Be ready and anxious to confess your faults and forsake them, that your mistakes and sins may go beforehand to judgment and be blotted out.—Testimonies for the Church 5:331 (1885). {2MCP 522.4}

Uncontrollable Temper May Be Conquered—The teachings of Christ carried into the life will elevate men, however humble in the scale of moral worth with God. Those who strive for the subduing of their natural defects of character cannot be crowned unless they strive lawfully; but those who are found often in prayer, seeking for the wisdom that cometh from above, will become assimilated to the divine. Uncouth manners, uncontrollable temper, will be brought into obedience to the divine law.—Letter 316, 1908. {2MCP 523.1}

Resist Angry Feelings—There is only one remedy—positive self-control under all circumstances. The effort to get into a favorable place, where self will not be annoyed, may succeed for a time; but Satan knows where to find these poor souls and will assail them in their weak points again and again. They will be continually troubled so long as they think so much of self.... But there is hope for them. Let this life, so stormy with conflicts and worries, be brought into connection with Christ, and then self will no longer clamor for the supremacy.... They should humble themselves, saying frankly, “I have done wrong. Will

you forgive me? For God has said we must not let the sun go down upon our wrath." This is the only safe path toward overcoming. Many ... nurse their wrath and are filled with revengeful, hateful feelings.... Resist these wrong feelings, and you will experience a great change in your association with your fellowmen.—The Youth's Instructor, November 10, 1886. (Sons and Daughters of God, 142.) {2MCP 523.2}

Chapter 57— Hatred and Revenge

Thought Enfolds the Deed—The spirit of hatred and revenge originated with Satan, and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit, and its fruit will be unto death. In the revengeful thought the evil deed lies enfolded, as the plant in the seed. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15).—Thoughts from the Mount of Blessing, 56 (1896). {2MCP 524.1}

Spirit of Hate Debases—I was shown Satan as he once was, a happy, exalted angel. Then I was shown him as he now is. He still bears a kingly form. His features are still noble, for he is an angel fallen. But the expression of his countenance is full of anxiety, care, unhappiness, malice, hate, mischief, deceit, and every evil....I saw that he had so long bent himself to evil that every good quality was debased and every evil trait was developed.—Early Writings, 152 (1882). {2MCP 524.2}

History of the World a Conflict Between Hate and Love—Satan's enmity against Christ has been manifested against His followers. The same hatred of the principles of God's law, the same policy of deception by which error is made to appear as truth, by which human laws are substituted for the law of God and men are led to worship the creature rather than the Creator, may be traced in all the history of the past. Satan's efforts to misrepresent the character of God, to cause men to cherish a false conception of the Creator and thus to regard Him with fear and hate rather than with love; his endeavors to set aside the divine law, leading the people to think themselves free from its requirements; and his persecution of those who dare to resist his deceptions, have been steadfastly pursued in all ages. They may be traced in the history of patriarchs, prophets, and apostles, of martyrs and reformers.—GC x (1888). {2MCP 524.3}

Transgression Put Man in Harmony With Satan—When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan.—The Great Controversy, 505 (1888). {2MCP 525.1}

Hatred to Exist as Long as Sin Exists—Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist as long as sin and sinners remain. The

followers of Christ and the servants of Satan cannot harmonize.—The Great Controversy, 507 (1888). {2MCP 525.2}

Reproof Arouses Hatred—The same spirit that prompted rebellion in heaven still inspires rebellion on earth.... Reproof of sin still arouses the spirit of hatred and resistance. When God's messages of warning are brought home to the conscience, Satan leads men to justify themselves and to seek the sympathy of others in their course of sin. Instead of correcting their errors, they excite indignation against the reprover, as if he were the sole cause of difficulty. From the days of righteous Abel to our own time, such is the spirit which has been displayed toward those who dare to condemn sin.—The Great Controversy, 500 (1888). {2MCP 525.3}

Envy Arouses Hatred—Though Saul was ever on the alert for an opportunity to destroy David, he stood in fear of him, since it was evident that the Lord was with him. David's blameless character aroused the wrath of the king; he deemed that the very life and presence of David cast a reproach upon him, since by contrast it presented his own character to disadvantage. It was envy that made Saul miserable and put the humble subject of his throne in jeopardy. {2MCP 525.4}

What untold mischief has this evil trait of character worked in our world! The same enmity existed in the heart of Saul that stirred the heart of Cain against his brother Abel, because Abel's works were righteous, and God honored him, and his own works were evil, and the Lord could not bless him. Envy is the offspring of pride, and if it is entertained in the heart, it will lead to hatred and eventually to revenge and murder. Satan displayed his own character in exciting the fury of Saul against him who had never done him harm.—Patriarchs and Prophets, 651 (1890). {2MCP 526.1}

A Sinful Emotion—The law of God takes note of the jealousy, envy, hatred, malignity, revenge, lust, and ambition that surge through the soul, but have not found expression in outward action because the opportunity, not the will, has been wanting. And these sinful emotions will be brought into the account in the day when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14).—ST, Apr 15, 1886. (Selected Messages 1:217.) {2MCP 526.2}

Murder First Exists in the Heart—Jesus takes up the commandments separately and explains the depth and breadth of their requirement. Instead of removing one jot of their force, He shows how far-reaching their principles are, and exposes the fatal mistake of the Jews in their outward show of obedience. He declares that by the evil thought or the lustful look the law of God is transgressed. One who becomes a party to the least injustice is breaking the law and degrading his own moral nature. Murder first exists in the mind. He who gives hatred a place in his heart is setting his feet in the path of the murderer, and his offerings are abhorrent to God.—The Desire of Ages, 310 (1898). {2MCP 526.3}

A Violation of the Sixth Commandment—All acts of injustice that tend to shorten life—the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others or causes us even to wish them harm (for "whoso hateth his brother is a murderer")—are, to a greater or less degree, violations of the sixth commandment.—Patriarchs and Prophets, 308 (1890). {2MCP 527.1}

Satan Inspires With His Own Energies of Hate—When Satan is permitted to mold the will, he uses it to accomplish his ends. He instigates theories of unbelief and stirs up the human heart to war against the Word of God. With persistent, persevering effort, he seeks to inspire men with his own energies of hate and antagonism to God and to array them in opposition to the institutions and requirements of heaven and the operations of the Holy Spirit. He enlists under his standard all evil agencies and brings them into the battlefield under his generalship to oppose evil against good.—The Review and Herald, February 10, 1903. (Messages to Young People, 54.) {2MCP 527.2}

World Hated Christ Because He Was Different—The difference between the character of Christ and the character of other men of His day was everywhere apparent, and because of this difference the world hated Him. It hated Him for His goodness and His strict integrity. And Christ declared that those who manifest the same attributes would be likewise hated. As we near the end of time this hatred for the followers of Christ will be more and more manifest. {2MCP 527.3}

Christ took humanity and bore the hatred of the world that He might show men and women that they could live without sin, that their words, their actions, their spirit, might be sanctified to God. We can be perfect Christians if we will manifest this power in our lives. When the light of heaven rests upon us continually, we shall represent Christ. It was the righteousness revealed in His life that distinguished Christ from the world and called forth its hatred.—Manuscript 97, 1909. {2MCP 527.4}

Hatred Springs From Desire for Revenge—Satan contested every claim put forth by the Son of God and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprang from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all heaven gazed upon the scene in silent horror.—The Great Controversy, 501 (1888). {2MCP 528.1}

Hatred Toward Parents (words to a young woman)—Especially have you a work to do to confess with humiliation your disrespectful course toward your parents. There is no reason for this unnatural manifestation toward them. It is purely a satanic spirit, and you have indulged in it because your mother has not sanctioned your course. Your feelings amount not only to positive dislike, decided disrespect, but to hatred, malice, envy, jealousy,

which are manifested in your actions, causing them suffering and privation. You do not feel like making them happy, or even comfortable. Your feelings are changeable. Sometimes your heart softens, then it closes firmly as you see some fault in them, and the angels cannot impress it with one emotion of love. {2MCP 528.2}

An evil demon controls you, and you are hateful and hating. God has marked your disrespectful words, your unkind acts to your parents, whom He has commanded you to honor, and if you fail to see this great sin and repent of it, you will grow darker until you will be left to your evil ways.—Testimonies for the Church 2:82, 83 (1868). {2MCP 528.3}

Satan Delights in Controlling Minds of Children—What a grief it is to see children of God-fearing parents unruly and disobedient, unthankful and self-willed, full of determination to have their own way, regardless of the inconvenience or sorrow it causes their parents. Satan takes delight in ruling the hearts of children, and if he is permitted, he will inspire them with his own hateful spirit.—The Youth's Instructor, August 10, 1893. (Messages to Young People, 333.) {2MCP 529.1}

Spirit of Hate Reacts—No one can hate his brother, or even his enemy, without placing himself under condemnation.—The Youth's Instructor, January 13, 1898. {2MCP 529.2}

Revenge Does Not Bring Satisfaction—Remember that a revengeful speech never makes one feel that he has gained a victory. Let Christ speak through you. Do not lose the blessing that comes from thinking no evil.—Testimonies for the Church 7:243 (1902). {2MCP 529.3}

Beclouds the Perceptive Powers—Pride, self-love, selfishness, hatred, envy, and jealousy have beclouded the perceptive powers, and the truth, which would make you wise unto salvation, has lost its power to charm and control the mind.—Testimonies for the Church 2:605, 606 (1871). {2MCP 529.4}

Oil of Love Removes Bitterness—Do not suffer resentment to ripen into malice. Do not allow the wound to fester and break out in poisoned words, which taint the minds of those who hear. Do not allow bitter thoughts to continue to fill your mind.... Go to your brother and in humility and sincerity talk with him about the matter.... {2MCP 529.5}

All heaven is interested in the interview between the one who has been injured and the one who is in error.... The oil of love removes the soreness caused by the wrong. The Spirit of God binds heart to heart, and there is music in heaven over the union brought about.—Testimonies for the Church 7:261, 262 (1902). {2MCP 529.6}

The Heart That Gives Love for Hatred—It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love, a love that embraces all humanity. Even sinners whose hearts are not utterly

closed to God's Spirit will respond to kindness; while they may give hate for hate, they will also give love for love. But it is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good hoping for nothing again, is the insignia of the royalty of heaven, the sure token by which the children of the Highest reveal their high estate.—Thoughts from the Mount of Blessing, 75 (1896). {2MCP 529.7}

Chapter 58— Faith

A Definition of Faith—Faith, saving faith, is to be taught. The definition of this faith in Jesus Christ may be described in few words: It is the act of the soul by which the whole man is given over to the guardianship and control of Jesus Christ. He abides in Christ and Christ abides in the soul by faith as supreme. The believer commits his soul and body to God and with assurance may say, Christ is able to keep that which I have committed unto Him against that day. All who will do this will be saved unto life eternal. There will be an assurance that the soul is washed in the blood of Christ and clothed with His righteousness and precious in the sight of Jesus. Our thoughts and our hopes are on the second advent of our Lord. That is the day when the Judge of all the earth will reward the trust of His people.—Manuscript 6, 1889. {2MCP 531.1}

Other Definitions—Through faith we receive the grace of God, but faith is not our Saviour. It earns nothing. It is the hand by which we lay hold upon Christ and appropriate His merits.—The Desire of Ages, 175 (1898). {2MCP 531.2}

Faith is trusting God—believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles.—Education, 253 (1903). {2MCP 531.3}

Simple in Operation—Faith is simple in its operation and powerful in its results. Many professed Christians, who have a knowledge of the Sacred Word and believe its truth, fail in the childlike trust that is essential to the religion of Jesus. They do not reach out with that peculiar touch that brings the virtue of healing to the soul.—Redemption: The Miracles of Christ 3:97 (1874). (The S.D.A. Bible Commentary 6:1074.) {2MCP 532.1}

Humility Is Not Faith—Humility, meekness, and obedience are not faith; but they are the effects, or fruit, of faith.—Testimonies for the Church 5:438 (1885). {2MCP 532.2}

Faith Gives Self-reliance—These things [the account of Paul's trust in God] were not written merely that we might read and wonder, but that the same faith which wrought in God's servants of old might work in us. In no less marked a manner than He wrought then will He work now wherever there are hearts of faith to be channels of His power. {2MCP 532.3}

Let the self-distrustful, whose lack of self-reliance leads them to shrink from care and responsibility, be taught reliance upon God. Thus many a one who otherwise would be but a cipher in the world, perhaps only a helpless burden, will be able to say with the apostle Paul, "I can do all things through Christ which strengtheneth me" (Philippians 4:13).—Education, 256 (1903). {2MCP 532.4}

Faith Needed Every Step of the Way—Faith is needed in the smaller no less than in the greater affairs of life. In all our daily interests and occupations the sustaining strength of God becomes real to us through an abiding trust.—Education, 255 (1903). {2MCP 532.5}

Teach Faith—How to exercise faith should be made very plain. To every promise of God there are conditions. If we are willing to do His will, all His strength is ours. Whatever gift He promises is in the promise itself. "The seed is the word of God" (Luke 8:11). As surely as the oak is in the acorn, so surely is the gift of God in His promise. If we receive the promise, we have the gift.—Education, 253 (1903). {2MCP 533.1}

Faith Has Precious Lessons for Children—For the child ... who is quick to resent injuries, faith has precious lessons. The disposition to resist evil or to avenge wrong is often prompted by a keen sense of justice and an active, energetic spirit. Let such a child be taught that God is the eternal guardian of right. He has a tender care for the beings whom He has so loved as to give His Dearest Beloved to save. He will deal with every wrongdoer.—Education, 256, 257 (1903). {2MCP 533.2}

Mind to Be Educated to Exercise Faith—Faith works by love and purifies the soul from all selfishness. Thus the soul is perfected in love. And having found grace and mercy through Christ's precious blood, how can we fail to be tender and merciful? "By grace are ye saved through faith" (Ephesians 5:8). The mind should be educated to exercise faith rather than to cherish doubt and suspicion and jealousy. We are too prone to look at obstacles as impossibilities. {2MCP 533.3}

To have faith in the promises of God, to walk forward by faith, pressing on without being governed by circumstances, is a lesson hard to learn. Yet it is a positive necessity that every child of God learn this lesson. The grace of God through Christ is to be ever cherished; for it is given to us as the only way of approaching God. Faith in the words of God, spoken by Christ enshrouded in the pillar of cloud, would have enabled the children of Israel to leave a record of a very different character. Their lack of faith in God gave them a very checkered history.—Manuscript 43, 1898. {2MCP 533.4}

Faith and Presumption—Some have professed to have great faith in God and to have special gifts and special answers to their prayers, although the evidence was lacking. They mistook presumption for faith. The prayer of faith is never lost; but to claim that it will be always answered in the very way and for the particular thing we have expected is presumption.—Testimonies for the Church 1:231 (1861). {2MCP 534.1}

Presumption Is Satan's Counterfeit—Faith is in no sense allied to presumption. Only he who has true faith is secure against presumption, for presumption is Satan's counterfeit of faith. Faith claims God's promises and brings forth fruit in obedience. Presumption also claims the promises but uses them as Satan did, to excuse transgression. {2MCP 534.2}

Faith would have led our first parents to trust the love of God and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequence of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures.—The Desire of Ages, 126 (1898). {2MCP 534.3}

Cultivate Faith—Those who talk faith and cultivate faith will have faith; but those who cherish and express doubts will have doubts.—Testimonies for the Church 5:302 (1885). {2MCP 534.4}

Do not think that because you have made mistakes you must always be under condemnation, for this is not necessary. Do not permit the truth to be depreciated before your mind because those who profess it do not live consistent lives. Cherish faith in the truth of the third angel's message. If you do not cultivate faith, its importance will gradually lose its place in your mind and heart. You will have an experience like that of the foolish virgins, who did not supply oil for their lamps, and their light went out. Faith should be cultivated. If it has become weak, it is like a sickly plant that should be placed in the sunshine and carefully watered and tended.—Letter 97, 1895. {2MCP 534.5}

Faith Rises Above the Shadows—When clouds come between your soul and God, when all around you is dark and forbidding, when the enemy stands ready to rob the soul of its integrity to God and the truth, and when error stands out plausible and attractive, then it is time to pray and exercise faith in God.... Cherishing faith, the soul is enabled to rise beyond itself and penetrate the hellish shadow which the enemy casts athwart the pathway of every soul that is striving for an immortal crown.—Letter 30, 1896. (Our High Calling, 126.) {2MCP 535.1}

Faith Rests Upon Evidence—The word of the Lord, spoken through His servants, is received by many with questionings and fears. And many will defer their obedience to the warning and reproofs given, waiting till every shadow of uncertainty is removed from their minds. The unbelief that demands perfect knowledge will never yield to the evidence that

God is pleased to give. He requires of His people faith that rests upon the weight of evidence, not upon perfect knowledge. Those followers of Christ who accept the light that God sends them must obey the voice of God speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God.—Testimonies for the Church 3:258 (1873). {2MCP 535.2}

We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, what are the Bible rules—the rules given us from the highest authority. There are many who believe, without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. They do not reason from cause to effect. Their faith has no genuine foundation, and in the time of trial they will find that they have built upon the sand.—Letter 4, 1889. {2MCP 535.3}

Faith Should Be Expressed—If we would give more expression to our faith, rejoice more in the blessings that we know we have—the great mercy, forbearance, and love of God—we would daily have greater strength. Have not the precious words spoken by Christ, the Prince of God, an assurance and power that should have great influence upon us, that our heavenly Father is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children?—Letter 7, 1892. (Selected Messages 2:243.) {2MCP 536.1}

Faith Not to Be Confused With Feeling—Many have confused ideas as to what constitutes faith, and they live altogether below their privileges. They confuse feeling and faith, and are continually distressed and perplexed in mind; for Satan takes all possible advantage of their ignorance and inexperience.... {2MCP 536.2}

We are to accept of Christ as our personal Saviour, or we shall fail in our attempt to be overcomers. It will not answer for us to hold ourselves aloof from Him, to believe that our friend or our neighbor may have Him for a personal Saviour but that we may not experience His pardoning love. We are to believe that we are chosen of God, to be saved by the exercise of faith, through the grace of Christ and the work of the Holy Spirit; and we are to praise and glorify God for such a marvelous manifestation of His unmerited favor. {2MCP 536.3}

It is the love of God that draws the soul to Christ, to be graciously received and presented to the Father. Through the work of the Spirit the divine relationship between God and the sinner is renewed. The Father says: “I will be to them a God, and they shall be to Me a people. I will exercise forgiving love toward them and bestow upon them My joy. They shall be to Me a peculiar treasure; for this people whom I have formed for Myself shall show forth My praise.”—Signs of the Times, January 2, 1893. (Our High Calling, 77.) {2MCP 536.4}

Faith and Feeling Are Distinct—Feeling and faith are as distinct from each other as the east is from the west. Faith is not dependent on feeling. Daily we should dedicate ourselves to God and believe that Christ understands and accepts the sacrifice, without examining ourselves to see if we have that degree of feeling that we think should correspond with our faith. Have we not the assurance that our heavenly Father is more willing to give the Holy Spirit to them that ask Him in faith than parents are to give good gifts to their children? We should go forward as if to every prayer that we send to the throne of God we heard the response from the One whose promises never fail. Even when depressed by sadness, it is our privilege to make melody in our hearts to God. When we do this, the mists and clouds will be rolled back, and we will pass from the shadow and darkness into the clear sunshine of His presence.—Manuscript 75, 1893. (Our High Calling, 120.) {2MCP 537.1}

Not a Matter of Impulse—Many pass long years in darkness and doubt because they do not feel as they desire. But feeling has nothing to do with faith. That faith which works by love and purifies the soul is not a matter of impulse. It ventures out upon the promises of God, firmly believing that what He has said, He is able also to perform. Our souls may be trained to believe, taught to rely upon the Word of God. That Word declares that "the just shall live by faith" (Romans 1:17), not by feeling.—The Youth's Instructor, July 8, 1897. (Our High Calling, 119.) {2MCP 537.2}

Do Not Rely on Feelings—Let us put away everything like distrust and want of faith in Jesus. Let us commence a life of simple, childlike trust, not relying upon feeling but upon faith. Do not dishonor Jesus by doubting His precious promises. He wants us to believe in Him with unwavering faith.—Letter 49, 1888. (Our High Calling, 119.) {2MCP 537.3}

Act Positively in Faith—Keep looking unto Jesus, offering up silent prayers in faith, taking hold of His strength, whether you have any manifest feeling or not. Go right forward as if every prayer offered was lodged in the throne of God and responded to by the One whose promises never fail. Go right along, singing and making melody to God in your hearts, even when depressed by a sense of weight and sadness. I tell you as one who knows, light will come, joy will be ours, and the mists and clouds will be rolled back. And we pass from the oppressive power of the shadow and darkness into the clear sunshine of His presence.—Letter 7, 1892. (Selected Messages 2:242, 243.) {2MCP 538.1}

Faith the Evidence of Christianity—When you receive help and comfort, sing to the praise of God. Talk with God. Thus you will become a friend of God. You will rely on Him. You will obtain a faith that will trust whether you feel like trusting or not. Remember that feeling is not an evidence that you are a Christian. Implicit faith in God shows that you are His child. Trust in God. He will never disappoint you. He says, "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also" (John 14:18, 19). We do not see Christ in person.

It is by faith that we behold Him. Our faith grasps His promises. Thus it was that Enoch walked with God.—Manuscript 27, 1901. {2MCP 538.2}

Faith Is Real—Moses did not merely think of God, he saw Him. God was the constant vision before him. Never did he lose sight of His face. {2MCP 538.3}

To Moses faith was no guesswork; it was a reality. He believed that God ruled his life in particular; and in all its details he acknowledged Him. For strength to withstand every temptation, he trusted in Him.—Education, 63 (1903). {2MCP 538.4}

Faith in Christ, Not the Robe—As He was passing, she [the infirm woman] reached forward and succeeded in barely touching the border of His garment. That moment she knew that she was healed. Her faith was centered, not in the robe, but in Him who wore the robe. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness disappeared. Instantly she felt the thrill as of an electric current passing through every fiber of her being. There came over her a sensation of perfect health. "Straightway ... she felt in her body that she was healed of that plague" (Mark 5:29).—Letter 111, 1904. {2MCP 539.1}

Faith Is Not in Things—There was no healing power in the garment. It was faith in the Person who wore the garment which restored her to health.—Manuscript 105, 1901. {2MCP 539.2}

Faith Discriminates—Faith is the medium through which truth or error finds a lodging place in the mind. It is by the same act of mind that truth or error is received, but it makes a decided difference whether we believe the Word of God or the sayings of men. When Christ revealed Himself to Paul and he was convinced that he was persecuting Jesus in the person of His saints, he accepted the truth as it is in Jesus. A transforming power was manifested on mind and character, and he became a new man in Christ Jesus. He received the truth so fully that neither earth nor hell could shake his faith.—The Signs of the Times, June 5, 1893. (Selected Messages 1:346.) {2MCP 539.3}

Faith a Mighty Healer—Faith is a mightier conqueror than death. If the sick can be led to fix their eyes in faith upon the Mighty Healer, we shall see wonderful results. It will bring life to the body and to the soul.—The Ministry of Healing, 62 (1905). {2MCP 539.4}

Daily Exercise of Faith—I find that I have to fight the good fight of faith every day. I have to exercise all my faith and not rely upon feeling; I have to act as though I knew the Lord heard me and would answer me and bless me. Faith is not a happy flight of feeling; it is simply taking God at His word—believing that He will fulfill His promises because He said He would.—Letter 49, 1888. (Our High Calling, 119.) {2MCP 539.5}

Faith Works—When you look to Calvary, it is not to quiet your soul in the nonperformance of duty, not to compose yourself to sleep, but to create faith in Jesus, faith

that will work, purifying the soul from the slime of selfishness. When we lay hold of Christ by faith, our work has just begun. {2MCP 540.1}

Every man has corrupt and sinful habits that must be overcome by vigorous warfare. Every soul is required to fight the fight of faith. If one is a follower of Christ, he cannot be sharp in deal, he cannot be hardhearted, devoid of sympathy. He cannot be coarse in his speech. He cannot be full of pomposity and self-esteem. He cannot be overbearing, nor can he use harsh words, and censure and condemn.—Manuscript 16, 1890. (The S.D.A. Bible Commentary 6:1111.) {2MCP 540.2}

Molds the Life—The life is molded by the faith. If light and truth is within our reach and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.—The Great Controversy, 597 (1888). {2MCP 540.3}

Faith Promises Success—We shall have success if we move forward in faith, determined to do the work of God intelligently. We must not allow ourselves to be hindered by men who love to stand on the negative side, showing very little faith. God's missionary work is to be carried forward by men of much faith and is steadily to grow in force and efficiency.—Letter 233, 1904. {2MCP 540.4}

Faith Purifies the Soul—Faith, living faith, we must have, a faith that works by love and purifies the soul. We must learn to take everything to the Lord with simplicity and earnest faith. The greatest burden we have to bear in this life is self. Unless we learn in the school of Christ to be meek and lowly, we shall miss precious opportunities and privileges for becoming acquainted with Jesus. Self is the most difficult thing we have to manage. In laying off burdens, let us not forget to lay self at the feet of Christ. {2MCP 540.5}

Hand yourself over to Jesus, to be molded and fashioned by Him, that you may be made vessels unto honor. Your temptations, your ideas, your feelings, must all be laid at the foot of the cross. Then the soul is ready to listen to words of divine instruction. Jesus will give you to drink of the water which flows from the river of God. Under the softening and subduing influence of His Spirit your coldness and listlessness will disappear. Christ will be in you a well of water, springing up into everlasting life.—Letter 57, 1887. {2MCP 541.1}

Opens Secrets of Life's Success—True faith and true prayer—how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love. Faith is trusting in God—believing that He loves us and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, are pointed out as secrets of life's success. It is faith that puts us in possession of these. Every good impulse or aspiration

is the gift of God; faith receives from God the life that alone can produce true growth and efficiency.—Gospel Workers, 259 (1915). {2MCP 541.2}

Section 12—Problems in Adjustment

Chapter 59— Character Formation

Every Act Influences Character—Every act of life, however unimportant, has its influence in forming the character. A good character is more precious than worldly possessions, and the work of forming it is the noblest in which men can engage.—Testimonies for the Church 4:657 (1881). {2MCP 545.1}

The Mind Is the Garden, Character the Fruit—Every faculty in man is a workman that is building for time and for eternity. Day by day the structure is going up, although the possessor is not aware of it. It is a building which must stand either as a beacon of warning because of its deformity or as a structure which God and angels will admire for its harmony with the Divine Model. {2MCP 545.2}

The mental and moral powers which God has given us do not constitute character. They are talents which we are to improve and which, if properly improved, will form a right character. A man may have precious seed in his hand, but that seed is not an orchard. The seed must be planted before it can become a tree. The mind is the garden; the character is the fruit. God has given us our faculties to cultivate and develop. Our own course determines our character. In training these powers so that they shall harmonize and form a valuable character, we have a work which no one but ourselves can do.—Testimonies for the Church 4:606 (1881). {2MCP 545.3}

A Noble Character Formed by Stern Battles With Self—Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-around character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely and allow not one unfavorable trait to remain uncorrected.—Christ's Object Lessons, 331 (1900). {2MCP 546.1}

Meditation and Action Essential—Abstract meditation is not enough; busy action is not enough—both are essential to the formation of Christian character.—Testimonies for the Church 5:113 (1882). {2MCP 546.2}

Develop Good Mental Habits—If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to lift the thoughts often to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have His

presence to attend us at every step, but only by observing the conditions which He Himself has laid down.—The Review and Herald, May 3, 1881. (The Sanctified Life, 93.) {2MCP 546.3}

Earnest Purpose and Steadfast Integrity Essential—Thoroughness is necessary to success in the work of character building. There must be an earnest purpose to carry out the plan of the Master Builder. The timbers must be solid. No careless, unreliable work can be accepted, for this would ruin the building. The powers of the whole being are to be put into the work. It demands the strength and energy of manhood; there is no reserve to be wasted in unimportant matters.... There must be earnest, careful, persevering effort to break away from the customs, maxims, and associations of the world. Deep thought, earnest purpose, steadfast integrity, are essential.—Special Testimonies On Education, 75, 76, c1897. (Counsels to Parents, Teachers, and Students, 62.) {2MCP 546.4}

Keeping the Eye on the Goal—Peter says, "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity" (2 Peter 1:5-7).... {2MCP 547.1}

All these successive steps are not to be kept before the mind's eye and counted as you start; but fixing the eye upon Jesus, with an eye single to the glory of God, you will make advancement. You cannot reach the full measure of the stature of Christ in a day, and you would sink in despair could you behold all the difficulties that must be met and overcome. You have Satan to contend with, and he will seek by every possible device to attract your mind from Christ.—The Youth's Instructor, January 5, 1893. (Messages to Young People, 45, 46.) {2MCP 547.2}

Faithfulness in Little Things (counsel to a young man)—Your case is similar in some respects to Naaman's. You do not consider that in order to perfect a Christian character you must condescend to be faithful in the littles. Although the things you are called to do may be of small account in your eyes, yet they are duties which you will have to do just as long as you live. A neglect of these things will make a great deficiency in your character. You, my dear boy, should educate yourself to faithfulness in small things. You cannot please God unless you do this. You cannot gain love and affection unless you do just as you are bidden, with willingness and pleasure. If you wish those with whom you live to love you, you must show love and respect for them.—Testimonies for the Church 2:310 (1869). {2MCP 547.3}

Character to Be Tested—It makes every difference what material is used in the character building. The long-expected day of God will soon test every man's work. "The fire shall try every man's work of what sort it is" (1 Corinthians 3:13). As fire reveals the difference between gold, silver, and precious stones and wood, hay, and stubble, so the day of judgment will test characters, showing the difference between characters formed after Christ's likeness and characters formed after the likeness of the selfish heart. All selfishness,

all false religion, will then appear as it is. The worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed, for it is imperishable. One hour of transgression will be seen to be a great loss, while the fear of the Lord will be seen to be the beginning of wisdom. The pleasure of self-indulgence will perish as stubble, while the gold of steadfast principle, maintained at any cost, will endure forever.—The Review and Herald, December 11, 1900. (The S.D.A. Bible Commentary 6:1087, 1088.) {2MCP 548.1}

Undisciplined Characters Are Discordant—Characters formed by circumstance are changeable and discordant—a mass of contraries. Their possessors have no high aim or purpose in life. They have no ennobling influence upon the characters of others. They are purposeless and powerless.—Testimonies for the Church 4:657 (1881). {2MCP 548.2}

No One Can Injure Character as Much as We Ourselves—We may expect that false reports will circulate about us; but if we follow a straight course, if we remain indifferent to these things, others will also be indifferent. Let us leave to God the care of our reputation.... Slander can be lived down by our manner of living; it is not lived down by words of indignation. Let our great anxiety be to act in the fear of God and show by our conduct that these reports are false. {2MCP 548.3}

No one can injure our character as much as [we] ourselves. It is the weak trees and the tottering houses that need to be constantly propped. When we show ourselves so anxious to protect our reputation against attacks from the outside, we give the impression that it is not blameless before God and that it needs therefore to be continually bolstered up.—Manuscript 24, 1887. (The S.D.A. Bible Commentary 3:1160, 1161.) {2MCP 549.1}

Controlled by Will—You cannot control your impulses, your emotions, as you may desire, but you can control the will, and you can make an entire change in your life. By yielding up your will to Christ, your life will be hid with Christ in God and allied to the power which is above all principalities and powers. You will have strength from God that will hold you fast to His strength; and a new light, even the light of living faith, will be possible to you....There will be in you a power, an earnestness, and a simplicity that will make you a polished instrument in the hands of God.—Testimonies for the Church 5:514, 515 (1889). {2MCP 549.2}

Defects Can Be Overcome—Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you can not overcome. The real difficulty arises from the corruption of an unsanctified heart and an unwillingness to submit to the control of God.—Christ's Object Lessons, 331 (1900). {2MCP 549.3}

To the heart that has become purified, all is changed. Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the

soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God. Weak and erring men and women show to the world that the redeeming power of grace can cause the faulty character to develop into symmetry and abundant fruitfulness.—Prophets and Kings, 233 (1917). {2MCP 549.4}

Defective Characters Sometimes Inherited—There are all kinds of characters to deal with in the children and youth, and their minds are impressionable. Many of the children who attend our schools have not had proper training at home. Some have been left to do as they pleased; others have been found fault with and discouraged. Very little pleasantness and cheerfulness have been shown them; few words of approval have been spoken to them. They have inherited the defective characters of their parents, and the discipline of the home has been no help in the formation of right character.—Counsels to Parents, Teachers, and Students, 192 (1913). {2MCP 550.1}

Defects Strengthen With Years—The children learn lessons that are not easily unlearned. Whenever they are subjected to unaccustomed restraint or required to apply themselves to hard study, they appeal to their injudicious parents for sympathy and indulgence. Thus a spirit of unrest and discontent is encouraged, the school as a whole suffers from the demoralizing influence, and the teacher's burden is rendered much heavier. But the greatest loss is sustained by the victims of parental mismanagement. Defects of character which a right training would have corrected are left to strengthen with years, to mar and perhaps destroy the usefulness of their possessor.—The Review and Herald, March 21, 1882. (Fundamentals of Christian Education, 65.) {2MCP 550.2}

Indulgence Unsettles Character—In some families the wishes of the child are law. Everything he desires is given him. Everything he dislikes he is encouraged to dislike. These indulgences are supposed to make the child happy, but it is these very things that make him restless, discontented, and satisfied with nothing. Indulgence has spoiled his appetite for plain, healthful food, for the plain, healthful use of his time; gratification has done the work of unsettling that character for time and for eternity.—Manuscript 126, 1897. (Child Guidance, 272.) {2MCP 550.3}

Mind and Heart to Be Disciplined—Children who are allowed to have their own way are not happy. The unsubdued heart has not within itself the elements of rest and contentment. The mind and heart must be disciplined and brought under proper restraint in order for the character to harmonize with the wise laws that govern our being. Restlessness and discontent are the fruits of indulgence and selfishness. The soil of the heart, like that of a garden, will produce weeds and brambles unless the seeds of precious flowers are planted there and receive care and cultivation. As in visible nature, so is it with the human soul.—Testimonies for the Church 4:202, 203 (1876). {2MCP 551.1}

Habits Formed in Youth Mark the Life Course—By the thoughts and feelings cherished in early years, every youth is determining his own life history. Correct, virtuous,

manly habits formed in youth will become a part of the character and will usually mark the course of the individual through life. The youth may become vicious or virtuous, as they choose. They may as well be distinguished for true and noble deeds as for great crime and wickedness.—The Signs of the Times, October 11, 1910. (Child Guidance, 196.) {2MCP 551.2}

A Day-by-Day Experience—The intellect is continually receiving its mold from opportunities and advantages, ill or well improved. Day by day we form characters which place the students as well-disciplined soldiers under the banner of Prince Emmanuel, or rebels under the banner of the prince of darkness. Which shall it be?—Manuscript 69, 1897. (Child Guidance, 200.) {2MCP 551.3}

How Character Is Formed—It is very delicate work to deal with human minds. The discipline necessary for one would crush another; therefore let parents study the characters of their children. Never be abrupt and act from impulse. {2MCP 551.4}

I have seen a mother snatch something from the hand of her child which was giving it special pleasure, and the child would not understand what to make of the deprivation. The little one burst forth into a cry, for it felt abused and injured. Then the parent, to stop its crying, gave it a sharp chastisement, and as far as outward appearances were concerned, the battle was over. But that battle left its impression on the tender mind of the child, and it could not be easily effaced. I said to the mother, "You have deeply wronged your child. You have hurt its soul and lost its confidence in you. How this will be restored I know not." {2MCP 552.1}

This mother was very unwise; she followed her feelings and did not move cautiously, reasoning from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child. To act from impulse in governing a family is the very worst of policy. When parents contend with their children in such a way, it is a most unequal struggle that ensues. How unjust it is to put years and maturity of strength against a helpless, ignorant little child! Every exhibition of anger on the part of the parents confirms rebellion in the heart of the child. {2MCP 552.2}

It is not through one act that the character is formed, but by a repetition of acts that habits are established and character confirmed. To have a Christlike character it is necessary to act in a Christlike way. Christians will exhibit a holy temper, and their actions and impulses will be prompted by the Holy Spirit.—The Signs of the Times, August 6, 1912. {2MCP 552.3}

Importance of Perseverance—In perfecting a Christian character, it is essential to persevere in right doing. I would impress upon our youth the importance of perseverance and energy in the work of character building. From the earliest years, it is necessary to weave into the character principles of stern integrity, that the youth may reach the highest

standard of manhood and womanhood. They should ever keep the fact before their eyes that they have been bought with a price and should glorify God in their bodies and spirits, which are His.—The Youth's Instructor, January 5, 1893. (Messages to Young People, 45.) {2MCP 552.4}

Usefulness Depends Upon Personal Decision—While parents are responsible for the stamp of character as well as for the education and training of their sons and daughters, it is still true that our position and usefulness in the world depend to a great degree upon our own course of action. Daniel and his companions enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they were. The time came when they must act for themselves—when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. His spirit strengthened every true purpose, every noble resolution.—Christian Temperance and Bible Hygiene, 28, (1890). (Counsels on Diet and Foods, 29.) {2MCP 553.1}

A Perilous, False Philosophy—Spiritualism asserts that men are unfallen demigods; that "each mind will judge itself"; that "true knowledge places men above all law"; that "all sins committed are innocent"; for "whatever is, is right" and "God doth not condemn." The basest of human beings it represents as in heaven, and highly exalted there. Thus it declares to all men, "It matters not what you do; live as you please, heaven is your home." Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.—Education, 227, 228 (1903). {2MCP 553.2}

How to Be Overcomers—We must meet all obstacles placed in our way and overcome them one at a time. If we overcome the first difficulty, we shall be stronger to meet the next, and at every effort will become better able to make advancement. By looking to Jesus we may be overcomers. It is by fastening our eyes on the difficulties and shrinking from earnest battle for the right that we become weak and faithless.—The Youth's Instructor, January 5, 1893. (Messages to Young People, 46.) {2MCP 553.3}

Giving All Every Day—By taking one step after another, the highest ascent may be climbed and the summit of the mount may be reached at last. Do not become overwhelmed with the great amount of work you must do in your lifetime, for you are not required to do it all at once. Let every power of your being go to each day's work, improve each precious opportunity, appreciate the helps that God gives you, and make advancement up the ladder of progress step by step. Remember that you are to live but one day at a time, that God has given you one day, and heavenly records will show how you have valued its privileges and opportunities. May you so improve every day given you of God that at last you may hear the Master say, "Well done, thou good and faithful servant" (Matthew 25:21).—YI, Jan 5, 1893. (Messages to Young People, 46.) {2MCP 554.1}

Chapter 60— Conflict and Conformity

Conflict Rightly Met Develops Steadfastness—Through conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm clouds and darkness.—Christ's Object Lessons, 61 (1900). {2MCP 555.1}

Waging a War—It is not mimic battles in which we are engaged. We are waging a warfare upon which hang eternal results. We have unseen enemies to meet. Evil angels are striving for the dominion of every human being.—The Ministry of Healing, 128 (1905). {2MCP 555.2}

Conflicts Not Created by Christ—We are living in a solemn time. An important work is to be done for our own souls and for the souls of others, or we shall meet with an infinite loss. We must be transformed by the grace of God, or we shall fail of heaven, and through our influence others will fail with us. {2MCP 555.3}

Let me assure you that the struggles and conflicts which must be endured in the discharge of duty, the self-denials and sacrifices which must be made if we are faithful to Christ, are not created by Him. They are not imposed by arbitrary or unnecessary command; they do not come from the severity of the life which He requires us to lead in His service. Trials would exist in greater power and number were we to refuse obedience to Christ and become the servants of Satan and the slaves of sin.—Testimonies for the Church 4:557, 558 (1881). {2MCP 555.4}

Life Is a Conflict—This life is a conflict, and we have a foe who never sleeps, who is watching constantly to destroy our minds and lure us away from our precious Saviour, who has given His life for us.—Life Sketches of Ellen G. White, 291 (1915). {2MCP 556.1}

Prepare the Soul for Peace—The Lord permits conflicts to prepare the soul for peace.—The Great Controversy, 663 (1888). {2MCP 556.2}

Religious Experience Gained Only Through Conflict—With energy and fidelity our youth should meet the demands upon them, and this will be a guarantee of success. Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in the higher duties. A religious experience is gained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time, and every advance step gives strength for the next.—Counsels to Parents, Teachers, and Students, 100 (1913). {2MCP 556.3}

Have Happiness Now—I do not look to the end for all the happiness; I get happiness as I go along. Notwithstanding that I have trials and afflictions, I look away to Jesus. It is in the

strait, hard places that He is right by our side, and we can commune with Him, lay all our burdens upon the Burden Bearer, and say, "Here, Lord, I cannot carry these burdens longer." Then He says to us, "My yoke is easy, and My burden is light" (Matthew 11:30). Do you believe it? I have tested it. I love Him; I love Him. I see in Him matchless charms. And I want to praise Him in the kingdom of God.—Life Sketches of Ellen G. White, 292 (1915). {2MCP 556.4}

Two Antagonistic Principles—The kingdom of God comes not with outward show. The gospel of the grace of God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14).—The Desire of Ages, 509 (1898). {2MCP 557.1}

Conform Not in Principles and Customs—Like Israel, Christians too often yield to the influence of the world and conform to its principles and customs in order to secure the friendship of the ungodly, but in the end it will be found that these professed friends are the most dangerous of foes. {2MCP 557.2}

The Bible plainly teaches that there can be no harmony between the people of God and the world. "Marvel not, my brethren, if the world hate you" (1 John 3:13). Our Saviour says, "Ye know that it hated Me before it hated you" (John 15:18). Satan works through the ungodly, under cover of a pretended friendship, to allure God's people into sin that he may separate them from Him; and when their defense is removed, then he will lead his agents to turn against them and seek to accomplish their destruction.—Patriarchs and Prophets, 559 (1890). {2MCP 557.3}

Common Fire and Sacred—The truth of God has not been magnified in His believing people because they have not brought it into their personal experience. They conform to the world and depend upon it for their influence. They allow the world to convert them and introduce the common fire to take the place of the sacred that they may, in their line of work, meet the world's standard. {2MCP 557.4}

There must not be these efforts made to ape the world's customs. This is common, not sacred, fire. The living bread must not only be admired, but eaten. That bread which cometh down from heaven will give life to the soul. It is the leaven which absorbs all the elements of the character into a oneness with the character of Christ and molds the objectionable hereditary and cultivated tendencies after the divine similitude.—Manuscript 96, 1898. {2MCP 557.5}

Christ and Conformity—How wonderful is the work of grace upon the human heart! It gives mental power, wisdom to use the talent of means, not in self-pleasing but through self-denial, to carry forward missionary work. Christ, the Son of God, was a missionary to

our world. He says, "Whoso will follow, let him forsake all." You cannot love Him while copying the fashions of the world or enjoying worldly society.—Letter 238, 1907. {2MCP 558.1}

Conformity Lowers Standards—Conformity to worldly customs converts the church to the world; it never converts the world to Christ. Familiarity with sin will inevitably cause it to appear less repulsive. He who chooses to associate with the servants of Satan will soon cease to fear their master. When in the way of duty we are brought into trial, as was Daniel in the king's court, we may be sure that God will protect us; but if we place ourselves under temptation, we shall fall sooner or later.—The Great Controversy, 509 (1888). {2MCP 558.2}

Conformity Gradually Perverts Right Principles—It is conformity to the world that is causing our people to lose their bearings. The perversion of right principles has not been brought about suddenly. The angel of the Lord presented this matter to me in symbols. It seemed as if a thief were stealthily moving closer and still closer and gradually but surely stealing away the identity of God's work by leading our brethren to conform to worldly policies. {2MCP 558.3}

The mind of man has taken the place that rightfully belongs to God. Whatever position a man may hold, however exalted he may be, he should act as Christ would were He in his place. In every stroke of work that he performs, in his words and in his character, he should be Christlike.—Manuscript 96, 1902. {2MCP 558.4}

Unity, but Not at the Cost of Conformity—Some who profess to be loyal to God's law have departed from the faith and have humiliated His people in the dust, representing them to be one with worldlings. God has seen and marked this. The time has come when, at any cost, we are to take the position that God has assigned to us. {2MCP 559.1}

Seventh-day Adventists are now to stand forth separate and distinct, a people denominated by the Lord as His own. Until they do this, He cannot be glorified in them. Truth and error cannot stand in copartnership. Let us now place ourselves where God has said that we should stand.…We are to strive for unity but not on the low level of conformity to worldly policy and union with the popular churches.—Letter 113, 1903. {2MCP 559.2}

A Line of Demarcation—A deep and thorough work of reform is needed in the Seventh-day Adventist Church. The world is not to be allowed to corrupt the principles of God's commandment-keeping people. Believers are to exert an influence that bears witness to the power of heavenly principles. Those who unite with the church must give evidence of a change of principle. Unless this is done, unless the line of demarcation between the church and the world is carefully preserved, assimilation to the world will be the result. {2MCP 559.3}

Our message to the church and to our institutions is: "Repent ye: for the kingdom of heaven is at hand" (Matthew 3:2). The attributes of Christ's character are to be cherished, and these are to become a power in the lives of God's people.—Manuscript 78, 1905. {2MCP 559.4}

Custom Is at War With Nature—Our artificial civilization is encouraging evils destructive of sound principles. Custom and fashion are at war with nature. The practices they enjoin and the indulgences they foster are steadily lessening both physical and mental strength and bringing upon the race an intolerable burden. Intemperance and crime, disease and wretchedness, are everywhere.—The Ministry of Healing, 125, 126 (1905). {2MCP 559.5}

When Principle Is Not Violated, Follow Custom—When the practices of the people do not come in conflict with the law of God, you may conform to them. If the workers fail to do this, they will not only hinder their own work, but they will place stumbling blocks in the way of those for whom they labor and hinder them from accepting the truth.—The Review and Herald, April 6, 1911. {2MCP 560.1}

I beg of our people to walk carefully and circumspectly before God. Follow the customs in dress as far as they conform to health principles. Let our sisters dress plainly, as many do, having the dress of good, durable material, appropriate for this age, and let not the dress question fill the mind. Our sisters should dress with simplicity. They should clothe themselves in modest apparel, with shamefacedness and sobriety. Give the world a living illustration of the inward adorning of the grace of God.—Manuscript 167, 1897. (Child Guidance, 414.) {2MCP 560.2}

Separate From Worldly Customs—As God made known His will to the Hebrew captives, to those who were most separate from the customs and practices of a world lying in wickedness, so will the Lord communicate light from heaven to all who will appreciate a "Thus saith the Lord." To them He will express His mind. Those who are least bound up with worldly ideas, are the most separate from display and vanity and pride and love of promotion, who stand forth as His peculiar people, zealous of good works—to these He will reveal the meaning of His word.—Letter 60, 1898. (Counsels to Writers and Editors, 101, 102.) {2MCP 560.3}

Reason for Nonconformity (a message to believers)—Why, as professing Christians, are we so mixed and mingled with the world till we lose sight of eternity, till we lose sight of Jesus Christ, and till we lose sight of the Father? Why, I ask you, are there so many families destitute of the Spirit of God? Why are there so many families that have so little of the life and love and likeness of Jesus Christ? It is because they do not know God. If they knew God, and if they would behold Him by faith in Jesus Christ, who came to our world to die for man, they would see such matchless charms in the Son that they by beholding would

become changed to the same image. Now you see the wrong of conforming to the world.—Manuscript 12, 1894. {2MCP 560.4}

True Principles Circulating Through Entire System—Conformity to the world can be prevented by the truth, by feeding on the Word of God, by its principles circulating through the entire life current and working out that word in the character. Christ exhorts us by the apostle John to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). This is plain language, but it is God's measure of every man's character.—Manuscript 37, 1896. {2MCP 561.1}

Chapter 61— The Vital Function of God's Laws

(A) The Decalogue

The Knowledge of Guilt—The knowledge which God did not want our first parents to have was a knowledge of guilt. And when they accepted the assertions of Satan, which were false, disobedience and transgression were introduced into our world. This disobedience to God's express command, this belief of Satan's lie, opened the floodgates of woe upon the world.—The Review and Herald, April 5, 1898. {2MCP 562.1}

Nature Weakened—The transgression of God's law brought woe and death in its train. Through disobedience man's powers were perverted and selfishness took the place of love. His nature became so weakened that it was impossible for him to resist the power of evil, and the tempter saw being fulfilled his purpose to thwart the divine plan of man's creation and fill the earth with misery and desolation. Men had chosen a ruler who chained them to his car as captives.—Counsels to Parents, Teachers, and Students, 33 (1913). {2MCP 562.2}

God's Law Easily Understood—There is no mystery in the law of God. The feeblest intellect can grasp these rules to regulate the life and form the character after the Divine Model. If the children of men would, to the best of their ability, obey this law, they would gain strength of intellect and power of discernment to comprehend still more of God's purposes and plans. And this advancement may not only be continued during the present life, but it may go forward during the eternal ages.—The Review and Herald, September 14, 1886. {2MCP 562.3}

Wonderful in Simplicity—How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! In the purposes and dealings of God there are mysteries which the finite mind is unable to comprehend. And it is because we cannot fathom the

secrets of infinite wisdom and power that we are filled with reverence for the Most High.—The Review and Herald, September 14, 1886. {2MCP 563.1}

Perfect Harmony Between Law and Gospel—There is perfect harmony between the law of God and the gospel of Jesus Christ. "I and My Father are one," says the Great Teacher. The gospel of Christ is the Good News of grace, or favor, by which man may be released from the condemnation of sin and enabled to render obedience to the law of God. The gospel points to the moral code as a rule of life. That law, by its demands for undeviating obedience, is continually pointing the sinner to the gospel for pardon and peace. {2MCP 563.2}

Says the great apostle, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Romans 3:31). And again he declares that "the law is holy, and the commandment holy, and just, and good" (Romans 7:12). Enjoining supreme love to God, and equal love to our fellowmen, it is indispensable alike to the glory of God and to human happiness.—The Review and Herald, September 27, 1881. {2MCP 563.3}

A Complete Rule of Life—God has given man a complete rule of life in His law. Obeyed, he shall live by it, through the merits of Christ. Transgressed, it has power to condemn. The law sends men to Christ, and Christ points them back to the law.—The Review and Herald, September 27, 1881. (Our High Calling, 138.) {2MCP 563.4}

Broad in Its Requirements—The law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God; it reaches to the thoughts and feelings; and it will produce conviction of sin in everyone who is sensible of having transgressed its requirements. If the law extended to the outward conduct only, men would not be guilty in their wrong thoughts, desires, and designs. But the law requires that the soul itself be pure and the mind holy, that the thoughts and feelings may be in accordance with the standard of love and righteousness.—The Review and Herald, April 5, 1898. (Selected Messages 2:211.) {2MCP 564.1}

Man Alone Disobedient—Man alone is disobedient to the laws of Jehovah. When the Lord bids nature bear testimony to the things which He has made, instantly they witness to the glory of God.—Manuscript 28, 1898. (The S.D.A. Bible Commentary 3:1144.) {2MCP 564.2}

Everyone Required to Conform to God's Law—Christ came to give an example of the perfect conformity to the law of God required of all—from Adam, the first man, down to the last man who shall live on the earth. He declared that His mission was not to destroy the law but to fulfill it in perfect and entire obedience. In this way He magnified the law and made it honorable. In His life He revealed its spiritual nature. In the sight of heavenly beings, of worlds unfallen, and of a disobedient, unthankful, unholy world, He fulfilled the far-reaching principles of the law. {2MCP 564.3}

He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all the commandments of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression can never be rewarded with eternal life. He came as a man to humanity, that humanity might touch humanity, while divinity laid hold upon the throne of God. {2MCP 564.4}

But in no case did He come to lessen the obligation of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God Himself. He came, not to set men free from that law, but to open a way whereby they might obey that law and teach others to do the same.—The Review and Herald, November 15, 1898. {2MCP 565.1}

God Does Not Annul His Law—The Lord does not save sinners by abrogating His law, the foundation of His government in heaven and earth. God is a judge, the guardian of justice. The transgression of His law in a single instance, in the smallest particular, is sin. God cannot dispense with His law, He cannot do away with its smallest item, in order to pardon sin. The justice, the moral excellence, of the law must be maintained and vindicated before the heavenly universe. And that holy law could not be maintained at any smaller price than the death of the Son of God.—The Review and Herald, November 15, 1898. {2MCP 565.2}

God's Laws Not Annulled by Him—God does not annul His laws. He does not work contrary to them. The work of sin He does not undo. But He transforms. Through His grace the curse works out a blessing.—Education, 148 (1903). {2MCP 565.3}

(B) God's Law in the Physical World

Laws That Flow From Love—The laws of God have their foundation in the most immutable rectitude and are so framed that they will promote the happiness of those who keep them.—The Review and Herald, September 18, 1888. (Sons and Daughters of God, 267.) {2MCP 565.4}

The laws which every human agent is to obey flow from the heart of Infinite Love.—Letter 20a, 1893. (Selected Messages 2:217.) {2MCP 565.5}

Law of Service—Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service—service to God and to their fellowmen. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellowmen.—Christ's Object Lessons, 326 (1900). {2MCP 566.1}

Law That None Liveth Unto Himself—Under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that "none ... liveth to himself" (Romans 14:7) Satan was determined to oppose. He desired to live for self. He sought to make himself a center of influence. It was this that had incited rebellion in heaven, and it was man's acceptance of this principle that brought sin on earth. When Adam sinned, man broke away from the Heaven-ordained center. A demon became the central power in the world. Where God's throne should have been, Satan placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy.—Counsels to Parents, Teachers, and Students, 33 (1913). {2MCP 566.2}

Teach Children to Obey Laws of Nature and Revelation—You who have at heart the good of your children, and who would see them come up with unperverted tastes and appetites, must perseveringly urge your way against popular sentiments and practices. If you would have them prepared to be useful on earth and to obtain the eternal reward in the kingdom of glory, you must teach them to obey the laws of God, both in nature and revelation, instead of following the customs of the world.—The Review and Herald, November 6, 1883. (Temperance, 157.) {2MCP 566.3}

Remedy for Juvenile Delinquency—Had fathers and mothers followed the direction given by Christ, we should not now read and hear of sins and crimes committed not only by adults but even by youth and children. The evil condition of society exists because parents have disregarded this instruction and neglected to train and educate their children to respect and honor the holy commandments of God. {2MCP 566.4}

Even religious teachers have failed to present the holy standard by which character is measured, because they have ceased to respect every one of the precepts that God has given, which are holy, and just, and good. Men have taken upon themselves the responsibility of erecting a standard in harmony with their own ideas, and the law of Jehovah has been dishonored. This is why there is so great and widespread iniquity. This is why our days are becoming like the days of Noah and Lot.—The Review and Herald, May 2, 1893. {2MCP 567.1}

Connection Between God's Moral Law and Laws of the Physical World—There is a close relation between the moral law and the laws that God had established in the physical world. If men would be obedient to the law of God, carrying out in their lives the principles of its ten precepts, the principles of righteousness that it teaches would be a safeguard against wrong habits. But as through the indulgence of perverted appetite they have declined in virtue, so they have become weakened through their own immoral practices and their violation of physical laws. {2MCP 567.2}

The suffering and anguish that we see everywhere, the deformity, decrepitude, disease, and imbecility now flooding the world, make it a lazar house in comparison with what it

might be even now, if God's moral law and the law which He has implanted in our being were obeyed. By his own persistent violation of these laws, man has greatly aggravated the evils resulting from the transgression in Eden.—The Review and Herald, February 11, 1902. {2MCP 567.3}

Law of Divine Administration—The Christian is to be a benefit to others. Thus he himself is benefited. "He that watereth shall be watered also himself" (Proverbs 11:25). This is a law of the divine administration, a law by which God designs that the streams of beneficence shall be kept, like the waters of the great deep, in constant circulation, perpetually returning to their source. In the fulfilling of this law is the power of Christian missions.—Testimonies for the Church 7:170 (1902). {2MCP 567.4}

Laws Governing Physical Being—In the providence of God, the laws that govern our physical being, with the penalties for their violation, have been made so clear that intelligent beings can understand them, and all are under the most solemn obligation to study this subject and to live in harmony with natural law. Health principles must be agitated and the public mind deeply stirred to investigation.—The Review and Herald, February 11, 1902. {2MCP 568.1}

Right physical habits promote mental superiority. Intellectual power, physical stamina, and length of life depend upon immutable laws. Nature's God will not interfere to preserve men from the consequences of violating nature's requirements. He who strives for the mastery must be temperate in all things. Daniel's clearness of mind and firmness of purpose, his power in acquiring knowledge and in resisting temptation, were due in a great degree to the plainness of his diet in connection with his life of prayer.—The Youth's Instructor, July 9, 1903 (Messages to Young People, 242). {2MCP 568.2}

Reaping and Sowing—In the laws of God in nature, effect follows cause with unerring certainty. The reaping will testify as to what the sowing has been. The slothful worker is condemned by his work. The harvest bears witness against him. So in spiritual things: The faithfulness of every worker is measured by the results of his work. The character of his work, whether diligent or slothful, is revealed by the harvest. It is thus that his destiny for eternity is decided.—Christ's Object Lessons, 84 (1900). {2MCP 568.3}

Some Believe Only What They Understand—There are men who proudly boast that they believe only what they can understand. But the folly of their vaunted wisdom is apparent to every thoughtful mind. There are mysteries in human life and in the manifestations of God's power in the works of nature—mysteries which the deepest philosophy, the most extensive research, is powerless to explain.—The Review and Herald, September 14, 1886. {2MCP 568.4}

(C) Other Laws

The Law of Obedient Action—Action gives power. Entire harmony pervades the universe of God. All the heavenly beings are in constant activity, and the Lord Jesus in His lifework has given an example for everyone. He went about "doing good." God has established the law of obedient action. Silent but ceaseless, the objects of His creation do their appointed work. The ocean is in constant motion. The springing grass, which today is and tomorrow is cast into the oven, does its errand, clothing the fields with beauty. The leaves are stirred to motion, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their mission.—Life Sketches of Ellen G. White, 87 (1915). {2MCP 569.1}

Universal Dominion of Law—To him who learns thus to interpret its teachings, all nature becomes illuminated; the world is a lesson book, life a school. The unity of man with nature and with God, the universal dominion of law, the results of transgression, cannot fail of impressing the mind and molding the character.—Education, 100 (1903). {2MCP 569.2}

To Transgress Nature's Laws Is to Transgress God's—A continual transgression of nature's laws is a continual transgression of the law of God. Had men always been obedient to the law of the Ten Commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not exist.—Christian Temperance and Bible Hygiene, 8, (1890). (Counsels on Health, 20.) {2MCP 569.3}

Transgression Brings Mental and Physical Suffering—Against every transgression of the laws of life nature utters her protest. She bears abuse as long as she can; but finally retribution comes, and the mental as well as the physical powers suffer. Nor does the punishment fall on the transgressor alone; the effects of his indulgence are seen in his offspring, and thus the evil is passed on from generation to generation. {2MCP 570.1}

Many complain of providence when their friends suffer or are removed by death; but it is not in the order of God that men and women should lead lives of suffering and die prematurely, leaving their work unfinished. God would have us live out the full measure of our days, with every organ in health, doing its appointed work. It is unjust to charge Him with a result which in many cases is due to the individual's own transgression of natural law.—The Review and Herald, February 11, 1902. {2MCP 570.2}

The Answer to Deism—Many teach that matter possesses vital power—that certain properties are imparted to matter, and it is then left to act through its own inherent energy; and that the operations of nature are conducted in harmony with fixed laws, with which God Himself cannot interfere. This is false science and is not sustained by the Word of God. Nature is the servant of her Creator. God does not annul His laws or work contrary to them, but He is continually using them as His instruments. Nature testifies of an intelligence, a presence, an active energy, that works in and through her laws. There is in nature the continual working of the Father and the Son. Christ says, "My Father worketh hitherto, and I work" (John 5:17).—Patriarchs and Prophets, 114 (1890). {2MCP 570.3}

Obedience Brings Happiness—As they [students] learn thus to study the lessons in all created things and in all life's experiences, show [them] that the same laws which govern the things of nature and the events of life are to control us, that they are given for our good, and that only in obedience to them can we find true happiness and success.—Education, 103 (1903). {2MCP 571.1}

Far-reaching Principles of Law—In His teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai. He made a living application of that law whose principles remain forever the great standard of righteousness—the standard by which all shall be judged in that great day when the judgment shall sit and the books shall be opened. He came to fulfill all righteousness, and as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God. Through the measure of His grace furnished to the human agent, not one need miss heaven. Perfection of character is attainable by every one who strives for it. This is made the very foundation of the new covenant of the gospel. The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears.—The Review and Herald, April 5, 1898. (Selected Messages 1:211, 212.) {2MCP 571.2}

The Highest Sense of Freedom—In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God.—The Desire of Ages, 466 (1898). {2MCP 571.3}

Chapter 62— Communication

Far-reaching Influence of Words—The voice and tongue are gifts from God, and if rightly used, they are a power for God. Words mean very much. They may express love, devotion, praise, melody to God, or hatred and revenge. Words reveal the sentiments of the heart. They may be a savor of life unto life or of death unto death. The tongue is a world of blessing or a world of iniquity.—Manuscript 40, 1896. (The S.D.A. Bible Commentary 3:1159.) {2MCP 572.1}

Desolating Hail or Seeds of Love?—Some are seen to come forth from their daily communion with God clothed with the meekness of Christ. Their words are not like a

desolating hail, crushing everything before it; they come forth sweetly from their lips. They scatter seeds of love and kindness all along their path, and that all unconsciously, because Christ lives in their heart. Their influence is felt more than it is seen.—Manuscript 24, 1887. (The S.D.A. Bible Commentary 3:1159.) {2MCP 572.2}

Words That Cheer—The wails of a world's sorrow are heard all around us. Sin is pressing its shadow upon us, and our minds must be ready for every good word and work. We know that we have the presence of Jesus. The sweet influence of His Holy Spirit is teaching and guiding our thoughts, leading us to speak words that will cheer and brighten the pathway of others.—Testimonies for the Church 6:115 (1900). {2MCP 572.3}

Cheerful Words—If we look on the bright side of things, we shall find enough to make us cheerful and happy. If we give smiles, they will be returned to us; if we speak pleasant, cheerful words, they will be spoken to us again.—The Signs of the Times, February 12, 1885. {2MCP 573.1}

Christ-centered Words—The words of men express their own human thoughts, but those of Christ are spirit and life.—Testimonies for the Church 5:433 (1885). {2MCP 573.2}

Angels are listening to hear what kind of report you are bearing to the world about your heavenly Master. Let your conversation be of Him who liveth to make intercession for you before the Father. When you take the hand of a friend, let praise to God be on your lips and in your heart. This will attract his thoughts to Jesus.—Steps to Christ, 119 (1892). {2MCP 573.3}

Christ Came Right to the Point—In Christ's teaching there is no long, farfetched, complicated reasoning. He comes right to the point. In His ministry He read every heart as an open book, and from the inexhaustible store of His treasure-house He drew things both new and old to illustrate and enforce His teachings. He touched the heart and awakened the sympathies.—Manuscript 24, 1891. (Evangelism, 171.) {2MCP 573.4}

Easy to Understand—Christ's manner of teaching was beautiful and attractive, and it was ever characterized by simplicity. He unfolded the mysteries of the kingdom of heaven through the use of figures and symbols with which His hearers were familiar; and the common people heard Him gladly, for they could comprehend His words. There were no high-sounding words used, to understand which it was necessary to consult a dictionary.—Counsels to Parents, Teachers, and Students, 240 (1913). {2MCP 573.5}

He Used Plain Language—Argument is good in its place, but far more can be accomplished by simple explanations of the Word of God. The lessons of Christ were illustrated so clearly that the most ignorant could readily comprehend them. Jesus did not use long and difficult words in His discourses; He used plain language, adapted to the minds

of the common people. He went no further into the subject He was expounding than they were able to follow Him.—Gospel Workers, 169 (1915). {2MCP 574.1}

Serious Subjects Versus Sentimental Nonsense—What is more worthy to engross the mind than the plan of redemption? It is a subject that is exhaustless. The love of Jesus, the salvation offered to fallen man through His infinite love, holiness of heart, the precious, saving truth for these last days, the grace of Christ—these are subjects which may animate the soul and cause the pure in heart to feel that joy which the disciples felt when Jesus came and walked with them as they traveled toward Emmaus. {2MCP 574.2}

He who has centered his affections upon Christ will relish this kind of hallowed association and will gather divine strength by such intercourse; but he who has no relish for this kind of conversation and who is best pleased to talk sentimental nonsense has wandered far away from God and is becoming dead to holy and noble aspirations. The sensual, the earthly, is interpreted by such to be heavenly.—Testimonies for the Church 5:600 (1889). {2MCP 574.3}

Reaching Out for Human Sympathy—When the conversation is of a frivolous character and savors of a dissatisfied reaching out after human sympathy and appreciation, it springs from love-sick sentimentalism, and neither the youth nor the men with gray hairs are secure. When the truth of God is an abiding principle in the heart, it will be like a living spring. Attempts may be made to repress it, but it will gush forth in another place; it is there and cannot be repressed. The truth in the heart is a wellspring of life. It refreshes the weary and restrains vile thought and utterance.—Testimonies for the Church 5:600, 601 (1889). {2MCP 574.4}

Never Utter a Word of Doubt—All have trials—griefs hard to bear, temptations hard to resist. Do not tell your troubles to your fellow mortals but carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the life of others and strengthen their efforts, by words of hope and holy cheer.—Steps to Christ, 119, 120 (1892). {2MCP 575.1}

Our Words Influence Us—The words are more than an indication of character; they have power to react on the character. Men are influenced by their own words. Often under a momentary impulse, prompted by Satan, they give utterance to jealousy or evil surmising, expressing that which they do not really believe; but the expression reacts on the thoughts. They are deceived by their words and come to believe that true which was spoken at Satan's instigation. Having once expressed an opinion or decision, they are often too proud to retract it, and try to prove themselves in the right, until they come to believe that they are. {2MCP 575.2}

It is dangerous to utter a word of doubt, dangerous to question and criticize divine light. The habit of careless and irreverent criticism reacts upon the character in fostering

irreverence and unbelief. Many a man indulging this habit has gone on unconscious of danger until he was ready to criticize and reject the work of the Holy Spirit.—The Desire of Ages, 323 (1898). {2MCP 575.3}

Words of Reproach React on Oneself—Words of reproach react on one's own soul. The training of the tongue should begin with ourselves personally. Let us speak evil of no man.—Manuscript 102, 1904. {2MCP 575.4}

Speak Words That Give Courage and Hope—There is many a brave soul sorely pressed by temptation, almost ready to faint in the conflict with self and with the powers of evil. Do not discourage such a one in his hard struggle. Cheer him with brave, hopeful words that shall urge him on his way. Thus the light of Christ may shine from you. "None of us liveth to himself" (Romans 14:7). By our unconscious influence others may be encouraged and strengthened, or they may be discouraged and repelled from Christ and the truth.—Steps to Christ, 120 (1892). {2MCP 576.1}

Little Courtesies and Affectionate Words—It is the little attentions, the numerous small incidents and simple courtesies of life, that make up the sum of life's happiness; and it is the neglect of kindly, encouraging, affectionate words and the little courtesies of life which helps compose the sum of life's wretchedness. It will be found at last that the denial of self for the good and happiness of those around us constitutes a large share of the life record in heaven. And the fact will also be revealed that the care of self, irrespective of the good and happiness of others, is not beneath the notice of our heavenly Father.—Testimonies for the Church 2:133, 134 (1868). {2MCP 576.2}

Guard Against Scorn, Indifference, or Sneers—All are to gather the precious treasures of love, not merely for favorites, but for every soul who has his hand and heart in the work of the ministry; for all who do this work are the Lord's. Through them He works. Learn lessons of love from the life of Jesus. {2MCP 576.3}

Let men be careful how they speak to their fellowmen. There is to be no egotism, no lording it over God's heritage. A bitter sneer should not rise in any mind or heart. No tinge of scorn should be heard in the voice. Speak a word of your own; take an indifferent attitude; show suspicion, prejudice, jealousy; and by mismanagement the work will be done for a soul.—Letter 50, 1897. {2MCP 576.4}

Faultfinding and Rebukes Encourage Deception—My brother, your overbearing words hurt your children. As they advance in years their tendency to criticize will grow. Faultfinding is corrupting your life and is extending to your wife and to your children. Your children are not encouraged to give you their confidence or to acknowledge their faults, because they know that your stern rebuke is sure to follow. Your words are often as a desolating hail which breaks down tender plants. It is impossible to estimate the harm thus done. Your children practice deception in order to avoid the hard words you speak. They

will evade the truth to escape censure and punishment. A hard, cold command will do them no good.—Letter 8a, 1896. (The Adventist Home, 439, 440.) {2MCP 577.1}

Weed Out Every Careless Word—Remember that by your words you shall be justified, and by your words condemned. The tongue needs bridling. The words you speak are seeds sown, which produce fruit either good or evil. Now is your sowing time. {2MCP 577.2}

The good man, from the good treasure of the heart, bringeth forth good things. Why? Because Christ is an abiding presence in the soul. The sanctifying truth is a treasure-house of wisdom to all who practice the truth. As a living spring it is springing up unto everlasting life. The one who has not Christ abiding in his heart will indulge in cheap talk, exaggerated statements, that make mischief. The tongue that utters perverse things, common things, slang phrases, that tongue needs to be treated with the hot coals of juniper.—Manuscript 17, 1895. {2MCP 577.3}

Grumbling Stunts Growth—There are men who possess excellent faculties but who have come to a standstill. They do not go forward to victory. And the ability with which God has endowed them is of no value to His cause because it is unused. Many of these men are found among the grumblers. They grumble because, they say, they are not appreciated. But they do not appreciate themselves sufficiently to cooperate with the Greatest Teacher the world has ever known.—The Review and Herald, March 10, 1903. {2MCP 577.4}

No Critical, Blunt, or Severe Words (counsel to a minister and author)—The Lord will help every one of us where we need help the most in the grand work of overcoming and conquering self. Let the law of kindness be upon your lips and the oil of grace in your heart. This will produce wonderful results. You will be tender, sympathetic, courteous. You need all these graces. The Holy Spirit must be received and brought into your character; then it will be as holy fire, giving forth incense which will rise up to God, not from lips that condemn, but as a healer of the souls of men. Your countenance will express the image of the divine. {2MCP 578.1}

No sharp, critical, blunt, or severe words should be spoken. This is common fire and must be left out of all our councils and intercourse with our brethren. God requires every soul in His service to kindle their censers from the coals of sacred fire. {2MCP 578.2}

The common, severe, harsh words that come from your lips so readily must be withheld and the Spirit of God speak through the human agent. By beholding the character of Christ you will become changed into His likeness. The grace of Christ alone can change your heart, and then you will reflect the image of the Lord Jesus. God calls upon us to be like Him—pure, holy, and undefiled. We are to bear the divine image.—Letter 84, 1899. (The S.D.A. Bible Commentary 3:1164.) {2MCP 578.3}

Words That Destroy Life—Severe tests will come to you. Put your trust in the Lord Jesus Christ. Remember that by vehemence you will wound yourself. If under all circumstances you will sit in heavenly places in Christ, your words will not be charged with bullets that wound hearts and that may destroy life.—Letter 169, 1902. {2MCP 578.4}

Talking Doubts Increases Doubts—We are not to talk our doubts and trials, because they grow bigger every time we talk them. Every time we talk them, Satan has gained the victory; but when we say, "I will commit the keeping of my soul unto Him, as unto a faithful witness," then we testify that we have given ourselves to Jesus Christ without any reservation, and then God gives us light and we rejoice in Him. We want to place ourselves under the bright beams of the Sun of righteousness, and then we shall be a light in the world. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).—Manuscript 17, 1894. {2MCP 578.5}

Talking Faith Increases Faith—The more you talk faith, the more faith you will have. The more you dwell upon discouragement, talking to others about your trials, and enlarging upon them, to enlist the sympathy which you crave, the more discouragements and trials you will have. Why mourn over that which we cannot avoid? God is inviting us to close the windows of the soul earthward and open them heavenward that He may flood our hearts with the glory which is shining across the threshold of heaven.—Manuscript 102, 1901. {2MCP 579.1}

Reproof Sometimes Needed—While our words are ever to be kind and tender, no words should be spoken that will lead a wrongdoer to think that his way is not objectionable to God. This is a kind of sympathy that is earthly and deceiving. No license is given for undue manifestation of affection, for sentimental sympathy. Wrongdoers need counsel and reproof, and must sometimes be sharply rebuked.—Manuscript 17, 1899. {2MCP 579.2}

What the Words Reveal—You cannot be too careful of what you say, for the words you utter show what power is controlling your mind and heart. If Christ rules in your heart, your words will reveal the purity, beauty, and fragrance of a character molded and fashioned by His will. But since his fall, Satan has been an accuser of the brethren, and you must be on guard lest you reveal the same spirit.—Letter 69, 1896. {2MCP 579.3}

Repetition Necessary—Do not think, when you have gone over a subject once, that your hearers will retain in their minds all that you have presented. There is danger of passing too rapidly from point to point. Give short lessons, in plain, simple language, and let them be often repeated. Short sermons will be remembered far better than long ones. Our speakers should remember that the subjects they are presenting may be new to some of their hearers; therefore the principal points should be gone over again and again.—Gospel Workers, 168 (1915). {2MCP 580.1}

Nervous, Hurried Manner Impairs Communication—Ministers and teachers should give special attention to the cultivation of the voice. They should learn to speak, not in a nervous, hurried manner, but with slow, distinct, clear utterance, preserving the music of the voice. {2MCP 580.2}

The Saviour's voice was as music to the ears of those who had been accustomed to the monotonous, spiritless preaching of the scribes and Pharisees. He spoke slowly and impressively, emphasizing those words to which He wished His hearers to give special heed. Old and young, ignorant and learned, could catch the full meaning of His words. This would have been impossible had He spoken in a hurried way and rushed sentence upon sentence without a pause. The people were very attentive to Him, and it was said of Him that He spoke not as the scribes and Pharisees; for His word was as of one who had authority.—Counsels to Parents, Teachers, and Students, 239, 240 (1913). {2MCP 580.3}

Clarity of Expression and Proper Emphasis—By earnest prayer and diligent effort we are to obtain a fitness for speaking. This fitness includes uttering every syllable clearly, placing the force and emphasis where it belongs. Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost. Into what you say put the spirit and life of Christ.—Counsels to Parents, Teachers, and Students, 254, 255 (1913). {2MCP 580.4}

Speak With Melody and One Sentence at a Time—In my younger days I used to talk too loud. The Lord has shown me that I could not make the proper impression upon the people by getting the voice to an unnatural pitch. Then Christ was presented before me, and His manner of talking; and there was a sweet melody in His voice. His voice, in a slow, calm manner, reached those who listened; His words penetrated their hearts, and they were able to catch on to what He said before the next sentence was spoken. Some seem to think they must race right straight along or else they will lose the inspiration and the people will lose the inspiration. If that is inspiration, let them lose it, and the sooner the better.—Manuscript 19b, 1890. (Evangelism, 670.) {2MCP 581.1}

Powers of Speech Under Control of Reason—Your influence is to be far-reaching, and your powers of speech should be under the control of reason. When you strain the organs of speech, the modulations of the voice are lost. The tendency to rapid speaking should be decidedly overcome. God claims of the human instrumentality all the service that man can give. All the talents entrusted to the human agent are to be cherished and appreciated and used as a precious endowment of heaven. The laborers in the harvest field are God's appointed agents, channels through which He can communicate light from heaven.—SpT Series A, No. 7, p 10, Jan 6, 1897. (Evangelism, 668.) {2MCP 581.2}

Science of Reading of Highest Value—The science of reading correctly and with the proper emphasis is of highest value. No matter how much knowledge you may have acquired in other lines, if you have neglected to cultivate your voice and manner of speech

so that you can speak and read distinctly and intelligently, all your learning will be of but little profit; for without voice culture you cannot communicate readily and clearly that which you have learned.—Manuscript 131, 1902. (Evangelism, 666.) {2MCP 581.3}

Things Real and Imaginary—On a certain occasion, when Betterton, a celebrated actor, was dining with Dr. Sheldon, [then] archbishop of Canterbury, the Archbishop said to him, "Pray, Mr. Betterton, tell me why it is that you actors affect your audiences so powerfully by speaking of things imaginary." {2MCP 582.1}

"My lord," replied Betterton, "with due submission to Your Grace, permit me to say that the reason is plain: it all lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real; and you in the pulpit speak of things real as if they were imaginary."—Counsels to Parents, Teachers, and Students, 255 (July 6, 1902). {2MCP 582.2}

Living and Talking Above Our Environment—Although there is iniquity all around us, we should not approach it. Do not talk of the iniquity and wickedness that are in the world but elevate your minds and talk of your Saviour. When you see iniquity all around you, it makes you all the more glad that He is your Saviour and we are His children.—Manuscript 7, 1888. {2MCP 582.3}

Learn the Eloquence of Silence—When one once gives place to an angry spirit, he is just as much intoxicated as the man who has put the glass to his lips. Learn the eloquence of silence and know that God respects the purchase of the blood of Christ. Educate yourselves; we must learn every day. We must come up higher and higher and closer to God. Clear the rubbish away from the King's highway. Make a way that the King may walk in our midst. Put away filthy communications out of your mouth (see Colossians 3:8).—Manuscript 6, 1893. {2MCP 582.4}

A Holy Restraint—Without faith it is impossible to please God. We can have the salvation of God in our

families, but we must believe for it, live for it, and have a continual, abiding faith and trust in God. We must subdue a hasty temper and control our words, and in this we shall gain great victories. {2MCP 583.5}

Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All jangling and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God, for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. {2MCP 583.1}

The restraint which God's Word imposes upon us is for our own interest. It increases the happiness of our families and of all around us. It refines our taste, sanctifies our judgment, and brings peace of mind and, in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate temper will be held in subjection. An indwelling Saviour will strengthen us every hour. Ministering angels will linger in our dwellings and with joy carry heavenward the tidings of our advance in the divine life, and the recording angel will make a cheerful, happy record.—Testimonies for the Church 1:310 (1862). {2MCP 583.2}

Section 13—Personality

Chapter 63— Imagination

Christ Employed the Imagination—Through the imagination He [Christ] reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the seed, the shepherd and the sheep—with these objects Christ illustrated immortal truth; and ever afterward, when His hearers chanced to see these things of nature, they recalled His words. Christ's illustrations constantly repeated His lessons. {2MCP 587.1}

Christ never flattered men. He never spoke that which would exalt their fancies and imaginations, nor did He praise them for their clever inventions; but deep, unprejudiced thinkers received His teaching and found that it tested their wisdom. They marveled at the spiritual truth expressed in the simplest language.—The Desire of Ages, 254 (1898). {2MCP 587.2}

Duty to Control Imagination—Few realize that it is a duty to exercise control over the thoughts and imaginations. It is difficult to keep the undisciplined mind fixed upon profitable subjects. But if the thoughts are not properly employed, religion cannot flourish in the soul. The mind must be preoccupied with sacred and eternal things, or it will cherish trifling and superficial thoughts. Both the intellectual and the moral powers must be disciplined, and they will strengthen and improve by exercise.—Counsels to Parents, Teachers, and Students, 544 (1913). {2MCP 587.3}

Disease Sometimes Produced by Imagination [See chapter 75, "Imagination and Illness."]—Disease is sometimes produced and is often greatly aggravated by the imagination. Many are lifelong invalids who might be well if they only thought so. Many imagine that every slight exposure will cause illness, and the evil effect is produced because it is expected. Many die from disease the cause of which is wholly imaginary.—The Ministry of Healing, 241 (1905). {2MCP 588.1}

Perverted Imagination—From what the Lord has shown me, the women of this class [those with an exaggerated concept of their qualities] have had their imaginations perverted by novel reading, daydreaming, and castle-building—living in an imaginary world. They do not bring their own ideas down to the common, useful duties of life. They do not take up the life burdens which lie in their path and seek to make a happy, cheerful home for their husbands. They rest their whole weight upon them, not bearing their own burden. They expect others to anticipate their wants and do for them, while they are at liberty to find fault and to question as they please. These women have a love-sick sentimentalism, constantly thinking they are not appreciated, that their husbands do not give them all the attention they deserve. They imagine themselves martyrs.—Testimonies for the Church 2:463 (1870). {2MCP 588.2}

Counsel to a Man With a Diseased Imagination—I saw that the Lord had given you light and experience that you might see the sinfulness of a hasty spirit and control your passions. So surely as you fail to do this, just so surely you will fail of everlasting life. You must overcome this disease of the imagination. {2MCP 588.3}

You are extremely sensitive, and if a word is spoken favoring an opposite course from that which you have been pursuing, you are hurt. You feel that you are blamed and that you must defend yourself, save your life; and in your earnest effort to save your life, you lose it. You have a work to do to die to self and to cultivate a spirit of forbearance and patience. Get over the idea that you are not used right, that you are wronged, that somebody wants to crowd or harm you. You see through false eyes. Satan leads you to take these distorted views of things.—Testimonies for the Church 2:424 (1870). {2MCP 589.1}

Reason Controlled by Imagination—You are capable of controlling your imagination and overcoming these nervous attacks. You have willpower, and you should bring it to your aid. You have not done this, but have let your highly wrought imagination control reason. In this you have grieved the Spirit of God. Had you no power over your feelings, this would not be sin; but it will not answer thus to yield to the enemy. Your will needs to be sanctified and subdued instead of being arrayed in opposition to that of God.—Testimonies for the Church 5:310, 311 (1885). {2MCP 589.2}

Diet Affects the Imagination—Intemperance commences at our tables in the use of unhealthful food. After a time, through continued indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh meats produce an immediate effect. Under the influence of these poisons the nervous system is excited, and in some cases, for the time being, the intellect seems to be invigorated and the imagination to be more vivid.—Testimonies for the Church 3:487 (1875). {2MCP 589.3}

Effect of Tea, Coffee, and Other Popular Beverages—Tea acts as a stimulant and, to a certain extent, produces intoxication. The action of coffee and many other popular drinks is similar. The first effect is exhilarating. The nerves of the stomach are excited; these convey irritation to the brain, and this in turn is aroused to impart increased action to the heart and short-lived energy to the entire system. Fatigue is forgotten; the strength seems to be increased. The intellect is aroused, the imagination becomes more vivid.—The Ministry of Healing, 326 (1905). {2MCP 589.4}

Popular Revivals and Imagination—Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. Converts thus gained have little desire to listen to Bible truth, little interest in the testimony of prophets and apostles. Unless a religious service has something of a sensational character, it has no attractions for them. A message which appeals to unimpassioned reason

awakens no response. The plain warnings of God's Word, relating directly to their eternal interests, are unheeded.—The Great Controversy, 463 (1888). {2MCP 590.1}

Theater Depraves the Imagination—Among the most dangerous resorts for pleasure is the theater. Instead of being a school of morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. {2MCP 590.2}

There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement.—Testimonies for the Church 4:652, 653 (1881). {2MCP 590.3}

Fiction Creates an Imaginary World—You have indulged in novel and story reading until you live in an imaginary world. The influence of such reading is injurious to both the mind and the body; it weakens the intellect and brings a fearful tax upon the physical strength. At times your mind is scarcely sane because the imagination has been overexcited and diseased by reading fictitious stories. The mind should be so disciplined that all its powers will be symmetrically developed.... {2MCP 591.1}

If the imagination is constantly overfed and stimulated by fictitious literature, it soon becomes a tyrant, controlling all the other faculties of the mind and causing the taste to become fitful and the tendencies perverse.—Testimonies for the Church 4:497 (1881). {2MCP 591.2}

Reading Affects Brain—I am personally acquainted with some who have lost the healthy tone of the mind through wrong habits of reading. They go through life with a diseased imagination, magnifying every little grievance. Things which a sound, sensible mind would not notice become to them unendurable trials and insurmountable obstacles. To them life is in constant shadow.—Christian Temperance and Bible Hygiene, 124, (1890). (Fundamentals of Christian Education, 162, 163.) {2MCP 591.3}

Seeing Corrupts the Imagination—This is an age when corruption is teeming everywhere. The lust of the eye and corrupt passions are aroused by beholding and by reading. The heart is corrupted through the imagination. The mind takes pleasure in contemplating scenes which awaken the lower and baser passions. These vile images, seen through defiled imagination, corrupt the morals and prepare the deluded, infatuated beings to give loose rein to lustful passions. Then follow sins and crimes which drag beings formed

in the image of God down to a level with the beasts, sinking them at last in perdition. {2MCP 591.4}

Avoid reading and seeing things which will suggest impure thoughts. Cultivate the moral and intellectual powers. Let not these noble powers become enfeebled and perverted by much reading of even storybooks. I know of strong minds that have been unbalanced and partially benumbed, or paralyzed, by intemperance in reading.—Testimonies for the Church 2:410 (1870). {2MCP 591.5}

Masturbation and the Imagination—When persons are addicted to the habit of self-abuse, it is impossible to arouse their moral sensibilities to appreciate eternal things or to delight in spiritual exercises. Impure thoughts seize and control the imagination and fascinate the mind, and next follows an almost uncontrollable desire for the performance of impure actions. If the mind were educated to contemplate elevating subjects, the imagination trained to reflect upon pure and holy things, it would be fortified against this terrible, debasing, soul-and-body-destroying indulgence. It would, by training, become accustomed to linger upon the high, the heavenly, the pure, and the sacred, and could not be attracted to this base, corrupt, and vile indulgence.—Testimonies for the Church 2:470 (1870). {2MCP 592.1}

Dreamings of the Mind Lead to Self-exaltation—If the thoughts, the dreamings of the mind, are of great purposes in which self figures, there will be revealed in words and actions self-exaltation, a lifting up of self. These thoughts are not such as lead to a close walk with God. Those who move without thoughtful consideration move unwisely. They make fitful efforts, strike out here and there, catch at this and that, but it amounts to nothing. They resemble the vine; its tendrils untrained and left to straggle out in every direction will fasten upon any rubbish within their reach; but before the vine can be of any use, these tendrils must be broken off from the things they have grasped and trained to entwine about those things which will make them graceful and well formed.—Letter 33, 1886. {2MCP 592.2}

Controlling the Imagination—Had you trained your mind to dwell upon elevated subjects, meditating upon heavenly themes, you could have done much good. You could have had an influence upon the minds of others to turn their selfish thoughts and world-loving dispositions into the channel of spirituality. Were your affections and thoughts brought into subjection to the will of Christ, you would be capable of doing good. Your imagination is diseased because you have permitted it to run in a forbidden channel, to become dreamy. Daydreaming and romantic castle-building have unfitted you for usefulness. You have lived in an imaginary world; you have been an imaginary martyr and an imaginary Christian.—Testimonies for the Church 2:251 (1869). {2MCP 592.3}

Keep Off Satan's Enchanted Ground (counsel to a self-centered family)—You should keep off Satan's enchanted ground and not allow your minds to be swayed from allegiance to God. Through Christ you may and should be happy and should acquire habits

of self-control. Even your thoughts must be brought into subjection to the will of God and your feelings under the control of reason and religion. Your imagination was not given you to be allowed to run riot and have its own way without any effort at restraint or discipline. If the thoughts are wrong, the feelings will be wrong; and the thoughts and feelings combined make up the moral character. When you decide that as Christians you are not required to restrain your thoughts and feelings, you are brought under the influence of evil angels and invite their presence and their control. If you yield to your impressions and allow your thoughts to run in a channel of suspicion, doubt, and repining, you will be among the most unhappy of mortals, and your lives will prove a failure.—Testimonies for the Church 5:310 (1885). {2MCP 593.1}

Seeing Life as It Is—Unless you view life as it is, cast aside the brilliant fancies of imagination, and come down to the sober lessons of experience, you will awake when it is too late. You will then realize the terrible mistake you have made.—Testimonies for the Church 3:43 (1872). {2MCP 593.2}

Acquisitiveness Creates Imaginary Wants—The case of Brother I is fearful. This world is his god; he worships money.... He needs the censure of none but the pity of all. His life has been a terrible mistake. He has suffered imaginary pecuniary want while surrounded with plenty. Satan has taken possession of his mind and, exciting his organ of acquisitiveness, has made him insane upon this subject. The higher, nobler powers of his being have been brought very much into subjection to this close, selfish propensity. {2MCP 594.1}

His only hope is in breaking the bands of Satan and overcoming this evil in his character. He has tried to do this by undoing something after his conscience has been wrought upon, but this is not sufficient. This merely making a mighty effort and parting with a little of his mammon, feeling all the time that he is parting with his soul, is not the fruit of true religion. {2MCP 594.2}

He must train his mind to good works. He must brace against his propensity to acquire. He must weave good works into all his life. He must cultivate a love for doing good and get above the little, penurious spirit which he has fostered.—Testimonies for the Church 2:237, 238 (1869). {2MCP 594.3}

Superstition Arising Out of Imagination—Your experience was shown to me as not reliable because opposed to natural law. It is in conflict with the unchangeable principles of nature. Superstition, my dear sister, arising from a diseased imagination, arrays you in conflict with science and principle. Which shall be yielded? Your strong prejudices and very set ideas in regard to what course is best to be pursued relative to yourself have long held you from good. I have understood your case for years but have felt incompetent to present the matter in so clear a manner that you could see and comprehend it and put to a practical use the light given you.—Testimonies for the Church 3:69 (1872). {2MCP 594.4}

Mothers and Imagination—I have been shown mothers who are governed by a diseased imagination, the influence of which is felt upon husband and children. The windows must be kept closed because the mother feels the air. If she is at all chilly, and a change is made in her clothing, she thinks her children must be treated in the same manner, and thus the entire family are robbed of physical stamina. All are affected by one mind, physically and mentally injured through the diseased imagination of one woman, who considers herself a criterion for the whole family.... {2MCP 594.5}

Persons bring disease upon themselves by their wrong habits; yet in the face of light and knowledge, they will adhere to their own course. They reason thus: "Have we not tried the matter? and do we not understand it by experience?" But the experience of a person whose imagination is at fault should not have much weight with anyone.—Testimonies for the Church 2:524 (1870). {2MCP 595.1}

Harnessing the Mind—All are free moral agents, and as such they must bring their thoughts to run in the right channel. Here is a wide field in which the mind can safely range. If Satan seeks to divert the mind to low and sensual things, bring it back again and place it on eternal things; and when the Lord sees the determined effort made to retain only pure thoughts, He will attract the mind, like the magnet, purify the thoughts, and enable them to cleanse themselves from every secret sin. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:5). {2MCP 595.2}

The first work of those who would reform is to purify the imagination. If the mind is led out in a vicious direction, it must be restrained to dwell only upon pure and elevated subjects. When tempted to yield to a corrupt imagination, then flee to the throne of grace and pray for strength from Heaven. In the strength of God the imagination can be disciplined to dwell upon things which are pure and heavenly.—Appeal to Mothers, 30. {2MCP 595.3}

Chapter 64— Habits

Bible Gives Principles—The Word of God abounds in general principles for the formation of correct habits of living, and the testimonies, general and personal, have been calculated to call ... attention more especially to these principles.—Testimonies for the Church 5:663, 664 (1889). {2MCP 596.1}

Like an Iron Net—Once formed, habit is like an iron net. You may struggle desperately against it, but it will not break. Your only safe course is to build for time and for eternity.—Letter 117, 1901. {2MCP 596.2}

Rules of Habit—It is the duty of all to observe strict rules in their habits of life. This is for your own good, dear youth, both physically and morally. When you rise in the morning, take into consideration, as far as possible, the work you must accomplish during the day. If necessary, have a small book in which to jot down the things that need to be done, and set yourself a time in which to do your work.—The Youth's Instructor, January 28, 1897. (Evangelism, 562.) {2MCP 596.3}

Regular Habits Improve Health—Our God is a God of order, and He desires that His children shall *will* to bring themselves into order and under His discipline. Would it not be better, therefore, to break up this habit of turning night into day and the fresh hours of the morning into night? If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory, and in disposition.—The Youth's Instructor, January 28, 1897. {2MCP 596.4}

Removing the Cause for Disease—Right and correct habits, intelligently and perseveringly practiced, will be removing the cause for disease, and the strong drugs need not be resorted to. Many go on from step to step with their unnatural indulgences, which is bringing in just as unnatural [a] condition of things as possible.—Manuscript 22, 1887. (Medical Ministry, 222). {2MCP 597.1}

Proper Habits Foster Health—Health may be earned by proper habits of life and may be made to yield interest and compound interest. But this capital, more precious than any bank deposit, may be sacrificed by intemperance in eating and drinking or by leaving the organs to rust from inaction. Pet indulgences must be given up; laziness must be overcome.—Testimonies for the Church 4:408 (1880). {2MCP 597.2}

Habits That Degrade Higher Faculties—Any habit which does not promote healthful action in the human system degrades the higher and nobler faculties. Wrong habits of eating and drinking lead to errors in thought and action.—The Review and Herald, January 25, 1881. (Counsels on Health, 67.) {2MCP 597.3}

Overcoming Preestablished Habits—Preestablished habits and ideas must be overcome in many cases before we can make advancement in religious life.—The Review and Herald, June 21, 1887. (Fundamentals of Christian Education, 118.) {2MCP 597.4}

Wrong Habits Difficult to Unlearn (counsel to an executive)—It will be difficult now for you to make the changes in your character which God requires you to make, because it was difficult for you to be punctual and prompt of action in youth. When the character is formed, the habits fixed, and the mental and moral faculties have become firm, it is most difficult to unlearn wrong habits, to be prompt in action. {2MCP 597.5}

You should realize the value of time. You are not excusable for leaving the most important, though unpleasant work, hoping to get rid of doing it altogether or thinking that it will become less unpleasant, while you occupy your time upon pleasant matters not really

taxing. You should first do the work which must be done and which involves the vital interests of the cause, and only take up the less important matters after the more essential are accomplished. {2MCP 598.1}

Punctuality and decision in the work and cause of God are highly essential. Delays are virtually defeats. Minutes are golden and should be improved to the very best account. Earthly relations and personal interests should ever be secondary. Never should the cause of God be left to suffer in a single particular because of our earthly friends or dearest relatives.—Testimonies for the Church 3:499, 500 (1875). {2MCP 598.2}

Hereditary and Cultivated Tendencies Become Habits—The great hereditary and cultivated tendency to evil with Judas was covetousness. And by practice this became a habit which he carried into all his trading. Christlike principles of uprightness and justice had no room in selling and buying. His economical habits developed into a parsimonious spirit and became a fatal snare. Gain was his measurement of a correct religious experience, and all true righteousness became subordinate to this. While he continued a disciple in outward form, while in the very personal presence of Christ, he appropriated to himself means that belonged to the Lord's treasury.—Manuscript 28, 1897. {2MCP 598.3}

Habits Decide the Future—It must be remembered that the youth are forming habits which will, in nine cases out of ten, decide their future. The influence of the company they keep, the associations they form, and the principles they adopt will be carried with them through life.—Testimonies for the Church 4:426 (1880). {2MCP 598.4}

Bad Habits More Easily Formed Than Good Ones—Children are peculiarly susceptible to impressions; and the lessons which they receive in the early years they will carry with them through life. All the learning they may acquire will never undo the evil resulting from lax discipline in childhood. One neglect, often repeated, forms habit. One wrong act prepares the way for another. That act, repeated, forms habit. {2MCP 599.1}

Bad habits are more easily formed than good ones, and are given up with more difficulty. It takes far less time and pains to spoil the disposition of a child than it does to imprint principles and habits of righteousness upon the tablets of the soul. It is only by constantly watching and counterworking the wrong that we can hope to make the disposition right. {2MCP 599.2}

The Lord will be with you, mothers, as you try to form right habits in your children. But you must begin the training process early, or your future work will be very difficult. Teach them line upon line, precept upon precept, here a little, and there a little. Bear in mind that your children belong to God and are to become His sons and daughters. He designs that the families on earth shall be samples of the family in heaven.—The Review and Herald, December 5, 1899. {2MCP 599.3}

Habits Seldom Changed—Repeated acts in a given course become habits. These may be modified by severe training, in afterlife, but are seldom changed.—Good Health, January, 1880. (Child Guidance, 199, 200.) {2MCP 599.4}

Attacking Wrong Habits Does Little Good—It is of little use to try to reform others by attacking what we may regard as wrong habits. Such effort often results in more harm than good. {2MCP 599.5}

In His talk with the Samaritan woman, instead of disparaging Jacob's well, Christ presented something better. "If thou knewest the gift of God," He said, "and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water" (John 4:10). He turned the conversation to the treasure He had to bestow, offering the woman something better than she possessed, even living water, the joy and hope of the gospel.—The Ministry of Healing, 156, 157 (1905). {2MCP 600.1}

Effort to Reform Comes From Desire to Do Right—It is true that men sometimes become ashamed of their sinful ways and give up some of their evil habits before they are conscious that they are being drawn to Christ. But whenever they make an effort to reform, from a sincere desire to do right, it is the power of Christ that is drawing them. An influence of which they are unconscious works upon the soul, and the conscience is quickened and the outward life is amended. And as Christ draws them to look upon His cross, to behold Him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ and exclaim, "What is sin, that it should require such a sacrifice for the redemption of its victim? Was all this love, all this suffering, all this humiliation, demanded that we might not perish, but have everlasting life?"—Steps to Christ, 27 (1892). {2MCP 600.2}

Evil Habits to Be Overcome—By beholding as in a glass the glory of the Lord, we are actually to be changed into the same image, from glory to glory, even as by the Spirit of the Lord. We expect too little, and we receive according to our faith. We are not to cling to our own ways, our own plans, our own ideas; we are to be transformed by the renewing of our minds that we may prove "what is that good, and acceptable, and perfect, will of God." Besetting sins are to be conquered and evil habits overcome. Wrong dispositions and feelings are to be rooted out and holy tempers and emotions begotten in us by the Spirit of God.—Letter 57, 1887. {2MCP 600.3}

Bad habits, when opposed, will offer the most vigorous resistance; but if the warfare is kept up with energy and perseverance, they may be conquered.—Testimonies for the Church 4:655 (1881). {2MCP 601.1}

Grace of Christ Breaks Bondage of Evil Habit—Men need to learn that the blessings of obedience, in their fullness, can be theirs only as they receive the grace of Christ. It is His

grace that gives man power to obey the laws of God. It is this that enables him to break the bondage of evil habit. This is the only power that can make him and keep him steadfast in the right path.—The Ministry of Healing, 115 (1905). {2MCP 601.2}

Through the power of Christ men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God.—The Acts of the Apostles, 476 (1911). {2MCP 601.3}

Right Thoughts and Actions Can Become Habitual—The only security for any soul is in right thinking. As a man "thinketh in his heart, so is he" (Proverbs 23:7). The power of self-restraint strengthens by exercise. That which at first seems difficult, by constant repetition grows easy, and right thoughts and actions become habitual.—The Ministry of Healing, 491 (1905). {2MCP 601.4}

Chapter 65— Indolence

Obligation to Develop Intellect to Its Maximum—God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers. The Lord bids us love Him with all the heart and with all the soul and with all the strength and with all the mind. This lays upon us the obligation of developing the intellect to its fullest capacity, that with all the mind we may know and love our Creator.—Christ's Object Lessons, 333 (1900). {2MCP 602.1}

Man Finds Happiness in Labor—Adam had themes for contemplation in the works of God in Eden, which was heaven in miniature. God did not form man merely to contemplate His glorious works; therefore, He gave him hands for labor as well as a mind and heart for contemplation. If the happiness of man consisted in doing nothing, the Creator would not have given Adam his appointed work. Man was to find happiness in labor as well as in meditation.—The Review and Herald, February 24, 1874. (The S.D.A. Bible Commentary 1:1082.) {2MCP 602.2}

Idleness the Greatest Curse—The Bible gives no endorsement to idleness. It is the greatest curse that afflicts our world.—Christ's Object Lessons, 343 (1900). {2MCP 603.1}

Do Cheerfully the Daily Tasks—Riches and idleness are thought by some to be blessings indeed; but those who are always busy and who cheerfully go about their daily tasks are the most happy and enjoy the best health. The healthful weariness which results from well-regulated labor secures to them the benefits of refreshing sleep. The sentence that

man must toil for his daily bread and the promise of future happiness and glory—both came from the same throne, and both are blessings.—The Youth's Instructor, December 5, 1901. (My Life Today, 168.) {2MCP 603.2}

Happiness in Fulfilling Appointed Duties—Real happiness is found only in being good and doing good. The purest, highest enjoyment comes to those who faithfully fulfill their appointed duties.—The Youth's Instructor, December 5, 1901. (My Life Today, 168.) {2MCP 603.3}

Leisure May Lead to Despondency—Despondent feelings are frequently the result of undue leisure. Idleness gives time to brood over imaginary sorrows. Many who have no real trials or hardships in the present are sure to borrow them from the future. If these persons would seek to lighten the burdens of others, they would forget their own. Energetic labor that would call into action both the mental and physical powers would prove an inestimable blessing to mind and body.—The Signs of the Times, June 15, 1882. {2MCP 603.4}

Developing Character—Remember that in whatever position you may serve you are revealing motive, developing character. Whatever your work, do it with exactness, with diligence; overcome the inclination to seek an easy task.—The Ministry of Healing, 499 (1905). {2MCP 603.5}

Mind to Be Trained Not to Look at Self—The mind should be trained to look away from self, to dwell upon themes which are elevated and ennobling. Let not the precious hours of life be wasted in dreaming of some great work to be performed in the future, while the little duties of the present are neglected.—The Signs of the Times, June 15, 1882. {2MCP 604.1}

Inaction Detrimental to Health—Invalids should not allow themselves to sink down into a state of inaction. This is highly detrimental to health. The power of the will must be asserted; aversion to active exercise and the dread of all responsibility must be conquered. They can never recover health unless they shake off this listless, dreamy condition of mind and arouse themselves to action.—The Signs of the Times, June 15, 1882. {2MCP 604.2}

Too Indolent to Exercise Faculties—Those who are too indolent to realize their responsibilities and exercise their faculties will fail of receiving the blessing of God, and the ability which they had will be taken away and given to the active, zealous workers who increase their talents by constant use.—Testimonies for the Church 4:458, 459 (1880). {2MCP 604.3}

Well-regulated Labor Essential for Success—Some young men think if they could spend a life in doing nothing they would be supremely happy. They cultivate a hatred for useful labor. They envy the sons of pleasure who devote their lives to amusement and gaiety.... Unhappiness and heartaches are the result of such thoughts and conduct. Nothing to do has sunk many a young man in perdition. {2MCP 604.4}

Well-regulated labor is essential for the success of every youth. God could not have inflicted a greater curse upon men and women than to doom them to live a life of inaction. Idleness will destroy soul and body. The heart, the moral character, and physical energies are enfeebled. The intellect suffers, and the heart is open to temptation as an open avenue to sink into every vice. The indolent man tempts the devil to tempt him.—Manuscript 2, 1871. (Our High Calling, 222.) {2MCP 604.5}

Ravages of Indolent Habits (counsel to parents)—You have been blind to the power that the enemy had over your children. Household labor, even to weariness, would not have hurt them one-fiftieth part as much as indolent habits have done. They would have escaped many dangers had they been instructed at an earlier period to occupy their time with useful labor. They would not have contracted such a restless disposition, such a desire for change and to go into society. They would have escaped many temptations to vanity and to engage in unprofitable amusements, light reading, idle talking, and nonsense. Their time would have passed more to their satisfaction and without so great temptation to seek the society of the opposite sex and to excuse themselves in an evil way. Vanity and affection, uselessness and positive sin, have been the result of this indolence.—Testimonies for the Church 4:97, 98 (1876). {2MCP 605.1}

To Strain Every Muscle—Man is allotted a part in this great struggle for everlasting life; he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, and the Spirit works in him to accomplish this. But man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the struggle for immortality; yet it is God that supplies the efficiency. {2MCP 605.2}

No human being can be saved in indolence. The Lord bids us, “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able” (Luke 13:24). “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matthew 7:13, 14).—Manuscript 16, 1896. {2MCP 605.3}

Chapter 66— Emotional Needs

[See section V, “Life’s energizing force,” and section XI, “Emotional Problems”]

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Reason for Existence—God's law is the law of love. He has surrounded you with beauty to teach you that you are not placed on earth merely to delve for self, to dig and build, to toil and spin, but to make life bright and joyous and beautiful with the love of Christ—like the flowers, to gladden other lives by the ministry of love.—Thoughts from the Mount of Blessing, 97 (1896). {2MCP 606.1}

Love Satisfies Inner Need—Love must be the principle of action. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. This alone can make and keep him steadfast. This alone can enable him to withstand trial and temptation.—Christ's Object Lessons, 49 (1900). {2MCP 606.2}

Cultivate Love—Love for God and love for one another is to be cultivated, for it is as precious as gold. We need now to make the very best representation of the character of pure and undefiled religion, which, both in its nature and its requirements, is the opposite of selfishness. Love like that which Christ exemplified is incomparable; it is above gold or silver or precious stones in value. The love that Christ possessed is to be prayed for and sought for. The Christian who possesses it bears a character above all human infirmities.—Letter 335, 1905. {2MCP 606.3}

All Need Love—The reason there are so many hard-hearted men and women in our world is that true affection has been regarded as weakness and has been discouraged and repressed. The better part of the nature of persons of this class was perverted and dwarfed in childhood, and unless rays of divine light can melt away their coldness and hardhearted selfishness, the happiness of such is buried forever. If we would have tender hearts, such as Jesus had when He was upon the earth, and sanctified sympathy, such as the angels have for sinful mortals, we must cultivate the sympathies of childhood, which are simplicity itself.—Testimonies for the Church 3:539 (1875). {2MCP 607.1}

Heart a Wellspring of Love—Neither Brother nor Sister K has an experience in sacrificing for the truth, in being rich in good works, laying up their treasures in heaven. Their sympathy, care, and patience have not been called into exercise by dependent, loving children. They have consulted their own selfish convenience. Their hearts have not been a wellspring sending forth the living streams of tenderness and affection. In blessing others by kindly words of love and acts of mercy and benevolence they would realize a blessing themselves. They have been too narrow in their sphere of usefulness.—Testimonies for the Church 2:649, 650 (1871). {2MCP 607.2}

Love of Self Destroys Peace—It is the love of self that destroys our peace. While self is all alive, we stand ready continually to guard it from mortification and insult; but when we are dead, and our life is hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach and blind to scorn and insult. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself

unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth" (1 Corinthians 13:4-8, RV).—Thoughts from the Mount of Blessing, 16 (1896). {2MCP 607.3}

Security Founded on Right Thinking—We need a constant sense of the ennobling power of pure thoughts. The only security for any soul is right thinking. As a man "thinketh in his heart, so is he" (Proverbs 23:7). The power of self-restraint strengthens by exercise. That which at first seems difficult, by constant repetition grows easy, until right thoughts and actions become habitual. If we will we may turn away from all that is cheap and inferior and rise to a high standard; we may be respected by men and beloved of God.—The Ministry of Healing, 491 (1905). {2MCP 608.1}

Lack of Affection Depraves—The Lord presented before Israel the results of holding communion with evil spirits in the abominations of the Canaanites: they were without natural affection, idolaters, adulterers, murderers, and abominable by every corrupt thought and revolting practice.—Patriarchs and Prophets, 688 (1890). {2MCP 608.2}

Fruit of Malice Is Death [See chapter 57, "Hatred and Revenge."]—The spirit of hatred and revenge originated with Satan, and it led him to put to death the Son of God. Whoever cherishes malice or unkindness is cherishing the same spirit, and its fruit will be unto death. In the revengeful thought the evil deed lies enfolded, as the plant in the seed. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15).—Thoughts from the Mount of Blessing, 56 (1896). {2MCP 608.3}

The Need for Association—Many might be kept from sinful influences if they were surrounded with good associations and had words of kindness and love spoken to them.—Testimonies for the Church 4:364 (1879). {2MCP 609.1}

Natural to Seek Companionship—It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship will be the amount of influence which friends will exert over one another for good or for evil. All will have associates and will influence and be influenced in their turn. {2MCP 609.2}

The link is a mysterious one which binds human hearts together so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit and copies the ways and acts of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.—Testimonies for the Church 4:587 (1881). {2MCP 609.3}

Man Formed for Companionship—The Lord formed man for companionship, and He designs that we shall be imbued with the kind, loving nature of Christ and shall through

association be bound together in close relationship as children of God, doing work for time and for eternity.—Letter 26a, 1889. (Medical Ministry, 48, 49). {2MCP 609.4}

Pride Destroys Fellowship—They [Christ's enemies] saw that the majesty and purity and beauty of the truth, with its deep and gentle influence, was taking firm hold upon many minds....He was tearing down the partition wall that had been so flattering to their pride and exclusiveness; and they feared that, if permitted, He would draw the people entirely away from them. Therefore they followed Him with determined hostility, hoping to find some occasion for bringing Him into disfavor with the multitudes and thus enabling the Sanhedrin to secure His condemnation and death.—Thoughts from the Mount of Blessing, 47 (1896). {2MCP 609.5}

Company and Character—It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. {2MCP 610.1}

He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks, but as he mingles with this class his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinctured with the character of the company in which they mingle.—Counsels to Parents, Teachers, and Students, 221 (1913). {2MCP 610.2}

A Relationship Everyone Is Bound to Cherish—God has bound us together as members of one family, and this relationship everyone is bound to cherish. There are services due to others which we cannot ignore and yet keep the commandments of God. To live, think, and act for self only is to become useless as servants of God. High-sounding titles and great talents are not essential in order to be good citizens or exemplary Christians.—Testimonies for the Church 4:339, 340 (1879). {2MCP 610.3}

Bond of Union—The tenderest earthly tie is that between the mother and her child. The child is more readily impressed by the life and example of the mother than by that of the father; for a stronger and more tender bond of union unites them. Mothers have a heavy responsibility. If I could impress upon them the work which they can do in molding the minds of their children, I should be happy.—Testimonies for the Church 2:536 (1870). {2MCP 610.4}

Christ the Greatest Friend—Great importance is attached to our associations. We may form many that are pleasant and helpful, but none are so precious as that by which finite man is brought into connection with the infinite God. When thus united, the words of Christ

abide in us.... The result will be a purified heart, a circumspect life, and a faultless character. But it is only by acquaintance and association with Christ that we can become like Him, the one Faultless Example.—The Signs of the Times, September 10, 1885. (My Life Today, 190.) {2MCP 611.1}

Comfort for the Mind and Peace for the Soul—The physician who proves himself worthy of being placed as leading physician in a sanitarium will do a grand work. But his work in religious lines should ever be of such a nature that the divine antidote for the relief of sin-burdened souls will be presented before the patients. All physicians should understand that such work should be done with tenderness and wisdom. In our institutions where mental patients are brought for treatment, the comforting words of truth spoken to the afflicted one will often be the means of soothing the mind and restoring peace to the soul.—Letter 20, 1902. (Medical Ministry, 189.) {2MCP 611.2}

A Gift of God—Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency.—Education, 253 (1903). {2MCP 611.3}

The Inner Satisfaction of Being Right—Unselfishness, the principle of God's kingdom, is the principle that Satan hates; its very existence he denies. From the beginning of the great controversy he has endeavored to prove God's principles of action to be selfish, and he deals in the same way with all who serve God. To disprove Satan's claim is the work of Christ and of all who bear His name. {2MCP 611.4}

It was to give in His own life an illustration of unselfishness that Jesus came in the form of humanity. And all who accept this principle are to be workers together with Him in demonstrating it in practical life. To choose the right because it is right; to stand for truth at the cost of suffering and sacrifice—"this is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord" (Isaiah 54:17).—Education, 154, 155 (1903). {2MCP 611.5}

For Confidence and Cooperation, World Is Indebted to Law of God—For all that makes confidence and cooperation possible, the world is indebted to the law of God, as given in His Word and as still traced in lines often obscure and well-nigh obliterated, in the hearts of men.—Education, 137 (1903). {2MCP 612.1}

Living Success Versus Money—As we bring ourselves into right relationship with God we shall have success wherever we go; and it is success that we want, not money—living success, and God will give it to us because He knows all about our self-denial. He knows every sacrifice that we make. You may think that your self-denial does not make any difference, that you ought to have more consideration and so on. But it makes a great difference with the Lord. {2MCP 612.2}

Over and over again I have been shown that when individuals begin to reach out after higher and still higher wages, something comes into their experience that places them where they stand no longer on vantage ground. But when they take the wage that carries on the face of it the fact that they are self-sacrificing, the Lord sees their self-denial and He gives them success and victory. This has been presented to me over and over again. The Lord that seeth in secret will reward openly for every sacrifice that His tried servants have been willing to make.—Manuscript 12, 1913. (Selected Messages 2:179, 180.) {2MCP 612.3}

Security Not in Riches—Many think to find security in earthly riches. But Christ seeks to remove from their eye the mote that obscures the vision and thus enable them to behold the far more exceeding and eternal weight of glory. They are mistaking phantoms for realities and have lost sight of the glories of the eternal world. Christ calls upon them to extend their view beyond the present and add eternity to their vision.—Letter 264, 1903. (Sons and Daughters of God, 247.) {2MCP 612.4}

Reliance on God Is True Security—Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces, ready to destroy all who venture upon his ground. Only in humble reliance upon God, and obedience to all His commandments, can we be secure.—The Great Controversy, 530 (1888). {2MCP 613.1}

God Offers Security—God desires us to choose the heavenly in place of the earthly. He opens before us the possibilities of a heavenly investment. He would give encouragement to our loftiest aims, security to our choicest treasure. He declares, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir” (Isaiah 13:12). When the riches that moth devours and rust corrupts shall be swept away, Christ’s followers can rejoice in their heavenly treasure, the riches that are imperishable.—Christ’s Object Lessons, 374 (1900). {2MCP 613.2}

The Sanctifying Influence of Truth—The only security for any soul is right thinking. We are to use every means that God has placed within our reach for the government and cultivation of our thoughts. We are to bring our minds into harmony with His mind. His truth will sanctify us, body and soul and spirit, and we shall be enabled to rise above temptation. The words that we speak will be wise words.—Letter 123, 1904. {2MCP 613.3}

Truth Applied Improves Health—When men who have indulged in wrong habits and sinful practices yield to the power of divine truth, the application of that truth to the heart revives the moral powers, which had seemed to be paralyzed. The receiver possesses stronger, clearer understanding than before he riveted his soul to the Eternal Rock Even his physical health improves by the realization of his security in Christ. The special blessing of

God resting upon the receiver is of itself health and strength.—Christian Temperance and Bible Hygiene, 13, (1890). (Temperance, 108.) {2MCP 614.1}

Relief From Guilt—The paralytic found in Christ healing for both the soul and the body. He needed health of soul before he could appreciate health of body. Before the physical malady could be healed, Christ must bring relief to the mind and cleanse the soul from sin. This lesson should not be overlooked. There are today thousands suffering from physical disease who, like the paralytic, are longing for the message, "Thy sins are forgiven." The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can impart would restore vigor to the mind and health to the body.—The Ministry of Healing, 77 (1905). {2MCP 614.2}

Strength for Your Day—Angels, who will do for you what you cannot do for yourselves, are waiting for your cooperation. They are waiting for you to respond to the drawing of Christ. Draw nigh to God and to one another. By desire, by silent prayer, by resistance of satanic agencies, put your will on the side of God's will. While you have one desire to resist the devil, and sincerely pray, Deliver me from temptation, you will have strength for your day. {2MCP 614.3}

It is the work of the heavenly angels to come close to the tried, the tempted, the suffering ones. They labor long and untiringly to save the souls for whom Christ has died.—The Review and Herald, July 4, 1899. (Sons and Daughters of God, 36.) {2MCP 614.4}

Chapter 67— Disposition

Varied Dispositions—In our association with one another we are to remember that all have not the same talents or the same disposition. The workers differ in plans and ideas. Varied gifts, combined, are necessary for the success of the work. Let us remember that some can fill certain positions more successfully than others. The worker who has been given tact and ability that fit him for the accomplishment of some special line of work should not blame others for not being able to do that which he, perhaps, can do readily. Are there not things that his fellow workers can do far more successfully than he?—Letter 116, 1903 (Evangelism, 103.) {2MCP 615.1}

Different Disposition, Different Outlook—Every association of life calls for the exercise of self-control, forbearance, and sympathy. We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. There are no two whose experience is alike in every particular. The trials of one are

not the trials of another. The duties that one finds light are to another most difficult and perplexing.—The Ministry of Healing, 483 (1905). {2MCP 615.2}

Diversity of Dispositions in Family—Marked diversities of disposition and character frequently exist in the same family, for it is in the order of God that persons of varied temperament should associate together. When this is the case, each member of the household should sacredly regard the feelings and respect the right of the others. By this means mutual consideration and forbearance will be cultivated, prejudices will be softened, and rough points of character smoothed. Harmony may be secured, and the blending of the varied temperaments may be a benefit to each.—The Signs of the Times, September 9, 1886 (Child Guidance, 205.) {2MCP 616.1}

Parents Transmit Disposition—And fathers as well as mothers are involved in this responsibility. Both parents transmit their own characteristics, mental and physical, their dispositions and appetites, to their children.—Patriarchs and Prophets, 561 (1890). {2MCP 616.2}

Inherited Disposition—God wants us to help one another by a manifestation of sympathy and unselfish love. There are those who have inherited peculiar tempers and dispositions. They may be hard to deal with, but are we faultless? They are not to be discouraged. Their errors are not to be made common property. Christ pities and helps those who err in judgment. He has suffered death for every man, and because of this He has a touching and profound interest in every man.—Testimonies for the Church 9:222 (1909). {2MCP 616.3}

Changing to a Sweet Disposition—"Watch and pray" is an injunction often repeated in the Scriptures. In the lives of those who obey this injunction there will be an undercurrent of happiness that will bless all with whom they are brought in contact. Those who are sour and cross in disposition will become sweet and gentle; those who are proud will become meek and lowly.—Counsels to Parents, Teachers, and Students, 293 (1913). {2MCP 616.4}

Regularity and Order Improve Disposition—If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory, and in disposition.—The Youth's Instructor, January 28, 1897. (Child Guidance, 112.) {2MCP 616.5}

Dispositions May Be Modified—It is in mercy that the Lord reveals to men their hidden defects. He would have them critically examine the complicated emotions and motives of their own hearts and detect that which is wrong, modify their dispositions, and refine their manners. God would have His servants become acquainted with their own hearts. In order to bring to them a true knowledge of their condition, He permits the fire of affliction to assail them so that they may be purified.—The Review and Herald, April 10, 1894 (My Life Today, 92.) {2MCP 617.1}

Morose Disposition Injures Teacher's Efficiency—Above all others, he who has the training of the youth should beware of indulging a morose or gloomy disposition; for this will cut him off from sympathy with his students, and without sympathy he cannot hope to benefit them. We should not darken our own path or the path of others with the shadow of our trials. We have a Saviour to whom to go, into whose pitying ear we may pour every complaint. We may leave all our cares and burdens with Him, and then our labor will not seem hard or our trials severe.—Counsels to Parents, Teachers, and Students, 233 (1913). {2MCP 617.2}

Combining Sunniness and Integrity—The religion of Jesus softens whatever is hard and rough in the temper and smooths whatever is rugged and sharp in the manners. It makes the words gentle and the demeanor winning. Let us learn from Christ how to combine a high sense of purity and integrity with sunniness of disposition. A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity.—Gospel Workers, 122 (1915). {2MCP 617.3}

Improper Eating Spoils the Disposition—Many spoil their dispositions by eating improperly. We should be just as careful to learn the lessons of health reform as we are to have our studies perfectly prepared, for the habits that we adopt in this direction are helping to form our characters for the future life. It is possible for one to spoil his spiritual experience by an ill-usage of the stomach.—Letter 274, 1908(Counsels on Diet and Foods, 126.) {2MCP 617.4}

Flesh Meats Produce an Irritable Disposition—God did not withhold meat from the Hebrews in the wilderness simply to show His authority, but for their good, that they might preserve physical and moral strength. He knew that the use of animal food strengthens the animal passions and enfeebles the intellect. He knew that the gratification of the appetite of the Hebrews for flesh meats would weaken their moral powers and induce such an irritable disposition that the vast army would become insubordinate, that they would lose the high sense of their moral obligations and refuse to be controlled by the wise laws of Jehovah.—Sanitarium Announcement, 6, 1876. (Temperance, 160.) {2MCP 618.1}

Sugar and the Disposition—Sugar is not good for the stomach. It causes fermentation, and this clouds the brain and brings peevishness into the disposition.—Manuscript 93, 1901. (Counsels on Diet and Foods, 327.) {2MCP 618.2}

Softening a Perverse Disposition—Advancement in Christian experience is characterized by increasing humility, as the result of increasing knowledge. Everyone who is united to Christ will depart from all iniquity. {2MCP 618.3}

I tell you, in the fear of God, I have been shown that many of you will fail of everlasting life because you are building your hopes of heaven on a false foundation. God is leaving you to yourselves, "to humble you and to prove you, to know what [is] in your heart." You

have neglected the Scriptures. You despise and reject the testimonies because they reprove your darling sins and disturb your self-complacency. {2MCP 618.4}

When Christ is cherished in the heart, His likeness will be revealed in the life. Humility will reign where pride was once predominant. Submission, meekness, patience, will soften down the rugged features of a naturally perverse, impetuous disposition. Love to Jesus will be manifested in love to His people. It is not fitful, not spasmodic, but calm and deep and strong. {2MCP 618.5}

The life of the Christian will be divested of all pretense, free from all affectation, artifice, and falsehood. It is earnest, true, sublime. Christ speaks in every word. He is seen in every deed. The life is radiant with the light of an indwelling Saviour. In converse with God and in happy contemplation of heavenly things the soul is preparing for heaven and laboring to gather other souls into the fold of Christ. Our Saviour is able and willing to do for us more than we can ask or even think.—Testimonies for the Church 5:49, 50 (1882). {2MCP 619.1}

God Can Mold the Disposition—Whatever your disposition may be, God is able to so mold that disposition that it will be sweet and Christlike. By living faith you can separate from everything not in accordance with the mind of God, and thus bring a heaven into your life here below. Will you do this? If you do, you will have sunshine at every step.—Manuscript 91, 1901. {2MCP 619.2}

A Blessing to the Sick—The pleasant disposition, the beautiful character, the Lord will use to bring blessing to the sick. The truths of the Word of God possess a sanctifying, transforming power. If received into the heart and carried into the life, they will prove a savor of life unto life. Let those employed in our institutions be such as will let the light of truth shine forth in their daily words and actions. It is only such that Christ can accept as workers together with Him.—Manuscript 69, 1909. (Medical Ministry, 173). {2MCP 619.3}

Harmony of Varied Dispositions—Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness. But in order to do this, we must place ourselves under Christ's command. Our characters must be molded in harmony with His character, our wills must be surrendered to His will. Then we shall work together without a thought of collision.—Testimonies for the Church 8:242, 243 (1904). {2MCP 619.4}

A Disposition Imbued With Thankfulness and Peace—Of all things that are sought, cherished, and cultivated, there is nothing so valuable in the sight of God as a pure heart, a disposition imbued with thankfulness and peace.—Testimonies for the Church 4:559 (1881). {2MCP 620.1}

Disposition Not Changed by Resurrection—If you would be a saint in heaven, you must first be a saint on earth. The traits of character you cherish in life will not be changed by death or by the resurrection. You will come up from the grave with the same disposition you manifested in your home and in society.—Letter 18b, 1891. (The Adventist Home, 16.) {2MCP 620.2}

Chapter 68— Social Relationships

A Branch of Education Not to Be Neglected—Christian sociability is altogether too little cultivated by God's people. This branch of education should not be neglected or lost sight of in our schools.—Testimonies for the Church 6:172 (1900). {2MCP 621.1}

Social Advantages Are Talents—Those who possess large affections are under obligation to God to bestow them, not merely on their friends, but on all who need their help. Social advantages are talents and are to be used for the benefit of all within reach of our influence.—Christ's Object Lessons, 353 (1900). {2MCP 621.2}

Not Independent Atoms—Students should be taught that they are not independent atoms but that each one is a thread which is to unite with other threads in composing a fabric. In no department can this instruction be more effectually given than in the school home. Here students are daily surrounded by opportunities which, if improved, will greatly aid in developing the social traits of their characters. It lies in their own power so to improve their time and opportunities as to develop a character that will make them happy and useful. {2MCP 621.3}

Those who shut themselves up within themselves, who are unwilling to be drawn upon to bless others by friendly associations, lose many blessings; for by mutual contact, minds receive polish and refinement; by social intercourse, acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of heaven.—Testimonies for the Church 6:172 (1900). {2MCP 621.4}

Importance of Social Relationships—It is through the social relations that Christianity comes in contact with the world. Every man or woman who has tasted of the love of Christ and has received into the heart the divine illumination is required of God to shed light on the dark pathway of those who are unacquainted with the better way.… Social power, sanctified by the Spirit of Christ, must be improved to win souls to the Saviour.—Testimonies for the Church 4:555 (1881). {2MCP 622.1}

Social Elements to Be Cultivated—We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The

truths of His Word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by their sanctifying influence, and we decline in spirituality. In our association as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. The proper cultivation of the social elements in our nature brings us into sympathy with others and is a means of development and strength to us in the service of God.—Steps to Christ, 101 (1892). {2MCP 622.2}

Jesus Was Highly Social—The Saviour's entire life was characterized by disinterested benevolence and the beauty of holiness. He is our pattern of goodness. From the beginning of His ministry, men began to comprehend more clearly the character of God. He carried out His teachings in His own life. He showed consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social, yet He possessed a reserve that discouraged any familiarity. His temperance never led to bigotry or austerity. He was not conformed to the world, yet He was attentive to the wants of the least among men.—Counsels to Parents, Teachers, and Students, 262 (1913). {2MCP 622.3}

Social Kindliness and Dignity of Humanity—At the table of the publicans He sat as an honored guest, by His sympathy and social kindliness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty hearts His words fell with blessed, life-giving power. New impulses were awakened, and to these outcasts of society there opened the possibility of a new life.—The Ministry of Healing, 26 (1905). {2MCP 623.1}

Disciples Taught True Social Duties—Christ taught His disciples how to conduct themselves when in the company of others. He instructed them in regard to the duties and regulations of true social life, which are the same as the laws of the kingdom of God. He taught the disciples, by example, that when attending any public gathering, they need not want for something to say. His conversation when at a feast differed most decidedly from that which had been listened to at feasts in the past. Every word He uttered was a savor of life unto life. He spoke with clearness and simplicity. His words were as apples of gold in pictures of silver.—The Review and Herald, October 2, 1900. (My Life Today, 190.) {2MCP 623.2}

Not to Renounce Social Communion—The example of Christ in linking Himself with the interests of humanity should be followed by all who preach His word and by all who have received the gospel of His grace. We are not to renounce social communion. We should not seclude ourselves from others. In order to reach all classes we must meet them where they are. They will seldom seek us of their own accord. Not alone from the pulpit are the hearts of men touched by divine truth. There is another field of labor, humbler, it may be, but fully as promising. It is found in the home of the lowly and in the mansion of

the great; at the hospitable board and in gatherings for innocent social enjoyment.—The Desire of Ages, 152 (1898). {2MCP 623.3}

The Need for Fellowship—The deprivation felt when people absent themselves from the gatherings of the people of God is not small. As children of God we are to place ourselves in every gathering of God, where His people are commissioned to be present, and give the word of life. All need light and all the help that can be obtained in order that when they have heard and received the precious messages from heaven, through God's appointed agents, they may be prepared to bestow upon others the light given.—Letter 117, 1896. {2MCP 624.1}

Education Molds Social Fabric—The education given to the young molds the whole social fabric. Throughout the world, society is in disorder, and a thorough transformation is needed. Many suppose that better educational facilities, greater skill, and more recent methods will set things right. They profess to believe and receive the living oracles, and yet they give the Word of God an inferior position in the great framework of education. That which should stand first is made subordinate to human inventions.—Testimonies for the Church 6:150 (1900). {2MCP 624.2}

Social Influence of Home [See chapter 20, "The Home Atmosphere."]—The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community.—The Ministry of Healing, 352 (1905). {2MCP 624.3}

Sociability a Powerful Factor—Christian kindness and sociability are powerful factors in winning the affections of the youth.—Counsels to Parents, Teachers, and Students, 208 (Sept 17, 1902). {2MCP 625.1}

Framework of Social Life Tottering—Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin.—The Great Controversy, 585 (1888). {2MCP 625.2}

God's Regulations Prevent Social Injustice—The Lord would place a check upon the inordinate love of property and power. Great evils would result from the continued accumulation of wealth by one class, the poverty and degradation of another. Without some restraint, the power of the wealthy would become a monopoly, and the poor, though in every respect fully as worthy in God's sight, would be regarded and treated as inferior to their more prosperous brethren. {2MCP 625.3}

The sense of this oppression would arouse the passions of the poorer class. There would be a feeling of despair and desperation which would tend to demoralize society and open the door to crimes of every description. The regulations that God established were designed to promote social equality. The provisions of the sabbatical year and the jubilee would, in a great measure, set right that which during the interval had gone wrong in the social and political economy of the nation.—Patriarchs and Prophets, 534 (1890). {2MCP 625.4}

Ranks of Society to Prove and Develop Character—It was not the purpose of God that poverty should ever leave the world. The ranks of society were never to be equalized, for the diversity of condition which characterizes our race is one of the means by which God has designed to prove and develop character. {2MCP 626.1}

Many have urged with great enthusiasm that all men should have an equal share in the temporal blessings of God, but this was not the purpose of the Creator. Christ has said that we shall have the poor always with us. The poor, as well as the rich, are the purchase of His blood; and among His professed followers, in most cases, the former serve Him with singleness of purpose, while the latter are constantly fastening their affections on their earthly treasures, and Christ is forgotten. The cares of this life and the greed for riches eclipse the glory of the eternal world. It would be the greatest misfortune that has ever befallen mankind if all were to be placed upon an equality in worldly possessions.—Testimonies for the Church 4:551, 552 (1881). {2MCP 626.2}

God Outlaws Social Caste—The religion of Christ uplifts the receiver to a higher plane of thought and action, while at the same time it presents the whole human race as alike the objects of the love of God, being purchased by the sacrifice of His Son. At the feet of Jesus the rich and the poor, the learned and the ignorant, meet together, with no thought of caste or worldly preeminence. All earthly distinctions are forgotten as we look upon Him whom our sins have pierced. {2MCP 626.3}

The self-denial, the condescension, the infinite compassion of Him who was highly exalted in heaven puts to shame human pride, self-esteem, and social caste. Pure, undefiled religion manifests its heaven-born principles in bringing into oneness all who are sanctified through the truth. All meet as blood-bought souls, alike dependent upon Him who has redeemed them to God.—Gospel Workers, 330 (1915). {2MCP 626.4}

Remedy for Social Evils—To this wise provision for the spiritual needs of his subjects [the appointment of teaching priests], Jehoshaphat owed much of his prosperity as a ruler. In obedience to God's law there is great gain. In conformity to the divine requirements there is a transforming power that brings peace and goodwill among men. If the teachings of God's Word were made the controlling influence in the life of every man and woman, if mind and heart were brought under its restraining power, the evils that now exist in national and in social life would find no place. From every home would go forth an influence that would make men and women strong in spiritual insight and in moral power, and thus nations and individuals would be placed on vantage ground.—Prophets and Kings, 192 (1917). {2MCP 627.1}

Proper Cultivation of Social Relationships Brings Happiness—With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon the annual feasts. This example of devotion to God should emphasize the importance of religious worship and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal. {2MCP 627.2}

We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His Word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by the sanctifying influence, and we decline in spirituality. In our intercourse as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. We are all children of one Father, dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren and affords us happiness in our efforts to bless others.—Patriarchs and Prophets, 541 (1890). {2MCP 627.3}

Not to Be Governed by Human Standards—I am constantly presenting the need of every man doing his best as a Christian, of training himself to realize the growth, the expansion of mind, the nobility of character, which it is possible for each to have. In all that we do we are to sustain a Christlike relation to one another. We are to use every spiritual force for the carrying out of wise plans in earnest action. The gifts of God are to be used for the saving of souls. Our relations to one another are not to be governed by human standards but by divine love, the love expressed in the gift of God to our world.—Counsels to Parents, Teachers, and Students, 256 (1913). {2MCP 628.1}

Develop Social Powers for Soul Winning—Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour. Christ should not be hid away in their hearts, shut in as a coveted treasure, sacred and sweet, to be enjoyed solely by themselves; nor should the love of Christ be manifested toward those only who please their fancy. {2MCP 628.2}

Students are to be taught the Christlikeness of exhibiting a kindly interest, a social disposition, toward those who are in the greatest need, even though these may not be their own chosen companions. At all times and in all places Jesus manifested a loving interest in the human family and shed about Him the light of a cheerful piety. Students should be taught to follow in His steps. They should be taught to manifest Christian interest, sympathy, and love for their youthful companions, and endeavor to draw them to Jesus; Christ should be in their hearts as a well of water springing up into everlasting life, refreshing all with whom they come in contact.—Testimonies for the Church 6:172, 173 (1900). {2MCP 628.3}

We should all become witnesses for Jesus. Social power, sanctified by the grace of Christ, must be improved in winning souls to the Saviour. Let the world see that we are not selfishly absorbed in our own interests but that we desire others to share our blessings and privileges. Let them see that our religion does not make us unsympathetic or exacting. Let all who profess to have found Christ, minister as He did for the benefit of men.—The Desire of Ages, 152 (1898). {2MCP 629.1}

Chapter 69— Rejection

Magnifying Seeming Difficulties—Many greatly magnify seeming difficulties and then begin to pity themselves and give way to despondency. Such need to make an entire change in themselves. They need to discipline themselves to put forth exertion and to overcome all childish feelings. They should determine that life shall not be spent in working at trifles.... Everyone should have an aim, an object, in life. The loins of the mind should be girded up and the thoughts be trained to keep to the point, as the compass to the pole. The mind should be directed in the right channel, according to well-formed plans. Then every step will be a step in advance.... Success or failure in this life depends much upon the manner in which the thoughts are disciplined.—The Review and Herald, April 6, 1886. {2MCP 630.1}

No Reason for Despair—None need abandon themselves to discouragement and despair. Satan may come to you with the cruel suggestion: “Yours is a hopeless case. You are irredeemable.” But there is hope for you in Christ. God does not bid us overcome in our own strength. He asks us to come close to His side. Whatever difficulties we labor under, which weigh down soul and body, He waits to make us free.—The Ministry of Healing, 249 (1905). {2MCP 630.2}

Beware of Self-pity—We need to beware of self-pity. Never indulge the feeling that you are not esteemed as you should be, that your efforts are not appreciated, that your work

is too difficult. Let the memory of what Christ has endured for us silence every murmuring thought. We are treated better than was our Lord.—The Ministry of Healing, 476 (1905). {2MCP 631.1}

Self-pity is deteriorating to the characters of those who cherish it, and it exerts an influence that spoils the happiness of others.—Manuscript 27, 1902. (Medical Ministry, 177). {2MCP 631.2}

Ability to Endure Neglect—The soul that loves God rises above the fog of doubt; he gains a bright, broad, deep, living experience and becomes meek and Christlike. His soul is committed to God, hid with Christ in God. He will be able to stand the test of neglect, of abuse and contempt, because his Saviour has suffered all this. He will not become fretful and discouraged when difficulties press him, because Jesus did not fail or become discouraged. Every true Christian will be strong, not in the strength and merit of his good works, but in the righteousness of Christ, which through faith is imputed unto him. It is a great thing to be meek and lowly in heart, to be pure and undefiled, as was the Prince of heaven when He walked among men.—The Review and Herald, December 3, 1889. (The S.D.A. Bible Commentary 7:907.) {2MCP 631.3}

Not to Take Neglects to Heart—It is the love of self that destroys our peace. While self is all alive, we stand ready continually to guard it from mortification and insult; but when we are dead and our life is hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach and blind to scorn and insult.—Thoughts from the Mount of Blessing, 16 (1896). {2MCP 631.4}

Despondency a Fruit of Excessive Leisure—Despondent feelings are frequently the result of too much leisure. The hands and mind should be occupied in useful labor, lightening the burdens of others; and those who are thus employed will benefit themselves also. Idleness gives time to brood over imaginary sorrows, and frequently those who do not have real hardships and trials will borrow them from the future.—The Signs of the Times, October 23, 1884. (Counsels on Health, 629). {2MCP 631.5}

Comfort for a Rejected Orphan Boy—Oh, this is a cold and selfish world! Your relatives, who should have loved and befriended you for your parents' sake if not for your own, have shut themselves up in their selfishness and have no special interest for you. But God will be nearer and dearer to you than any of your earthly relatives can be. He will be your friend and will never leave you. He is a father to the fatherless. His friendship will prove sweet peace to you and will help you to bear your great loss with fortitude. {2MCP 632.1}

Seek to make God your father, and you will never want a friend. You will be exposed to trials; yet be steadfast and strive to adorn your profession. You will need grace to stand, but God's pitying eye is upon you. Pray much and earnestly, believing that God will help you.

Guard against irritability and petulance and a spirit of tantalizing. Forbearance is a virtue which you need to encourage. Seek for piety of heart. Be a consistent Christian. Possess a love of purity and humble simplicity, and let these be interwoven with your life.—Testimonies for the Church 2:314 (1869). {2MCP 632.2}

Never Feel Alone—You may never be lonesome, never feel that you are alone, if you will take Jesus as your Companion and your Everlasting Friend.—Letter 4, 1885. {2MCP 632.3}

Neglect Destroys the Soul—It is not only by resistance but by neglect that the soul is destroyed.—The Desire of Ages, 323 (1898). {2MCP 632.4}

Bear With One Another—We must bear with one another, remembering our failings. With some have compassion, making a difference; others save with fear, pulling them out of the fire. All cannot bear the same rigid discipline. All cannot be brought up to just another's ideas of duty. Allowance must be made for different temperaments and different minds. God knows how to deal with us. But my heart has been sick as I have seen brother deal with brother and the disposition to catch another in his words and to make a man an offender for a word.... {2MCP 632.5}

It is time for all to take hold of the work, not stop to measure off just the share of wrong belonging to another, but each search his own heart, confess his own wrongs, and leave his brethren with the Lord. One has only to answer for his or her wrongs; and while so narrowly watching to pull the weeds from the garden of his brethren, the poisonous weeds are growing strong and rank in his own. Let each labor to keep his own soul and to possess a happy, cheerful, forbearing spirit at home, and all will be well.—Letter 12, 1863. {2MCP 633.1}

Not All Think Alike—Wholehearted service is required in dealing with minds. Let us remember this. Often we are tempted to criticize a man standing in a high position of responsibility because he does not do as we think he ought to do. But the one who has so many responsibilities to carry needs not the criticism of his fellow workers; he needs their encouragement, their forbearance, their patience, and their prayers. He needs the abiding presence of Christ; for it is not always that he has wise, unprejudiced men to counsel with. {2MCP 633.2}

In the confusion of many cares and many calls for help, he may make mistakes. Among the scores of appeals that come for help, your case may seem to be neglected. At such times remember the heavy burdens that are laid upon the one whom you think has failed to do his duty. Remember that it may be impossible for him to grant your request. Perhaps it would be a great mistake to grant it.—Letter 169, 1904. {2MCP 633.3}

The Lord Stands by His Messengers—The Lord would have every human intelligence in His service withhold all severe accusations and railings. We are instructed to walk with

wisdom toward them that are without. Leave with God the work of condemning and judging. Christ invites us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:28, 29). {2MCP 633.4}

Every one who heeds this invitation will yoke up with Christ. We are to manifest at all times and in all places the meekness and lowliness of Christ. Then the Lord will stand by His messengers and will make them His mouthpieces, and he who is a mouthpiece for God will never put into the lips of human beings words which the Majesty of heaven would not utter when contending with the devil.—Letter 38, 1894. {2MCP 634.1}

Do Not Ponder Over Tried Feelings (counsel to an executive)—Do not ponder over your tried feelings. Put these feelings aside. When you get into the path of criticism and harsh speaking, you grow more and more harsh and more inclined to criticize. Stop before you begin. Do not give the enemy one inch of ground.—Letter 169, 1902. {2MCP 634.2}

Chapter 70— Criticism

Results of Criticism—Our bodies are built up from what we eat and drink, and the character of our spiritual experience depends on what our minds feed upon and assimilate. By continually dwelling upon the mistakes and defects of others, many become religious dyspeptics. {2MCP 635.1}

The Lord has bidden us, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8). But those who are so busy in dissecting the words and acts of others to discover all that is objectionable fail to discern the good and pleasant things. They do not eat of the proper food to promote spiritual vitality and healthy growth.—Manuscript 4a, 1893. {2MCP 635.2}

Respect and Love One Another—If we keep uppermost in our minds the unkind and unjust acts of others, we shall find it impossible to love them as Christ has loved us; but if our thoughts dwell upon the wondrous love and pity of Christ for us, the same spirit will flow out to others. We should love and respect one another, notwithstanding the faults and imperfections that we cannot help seeing. Humility and self-distrust should be cultivated, and a patient tenderness with the faults of others. This will kill out all narrowing selfishness and make us largehearted and generous.—Steps to Christ, 121 (1892). {2MCP 635.3}

Creating an Unreal World—You may create an unreal world in your own mind and picture an ideal church where the temptations of Satan no longer prompt to evil, but perfection exists only in your imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest. It is not our place to uproot the tares, according to human wisdom, lest under the suggestions of Satan, the wheat may be rooted up under the supposition that it is tares. The wisdom that is from above will come to him who is meek and lowly in heart, and that wisdom will not lead him to destroy but to build up the people of God.—Letter 63, 1893. {2MCP 636.1}

To Restore and Heal—We must look on the faults of others, not to condemn, but to restore and heal. Watch unto prayer, go forward and upward, catching more and more of the spirit of Jesus and sowing the same beside all waters.—Letter 89, 1894. (Our High Calling, 185.) {2MCP 636.2}

Satan Fosters Criticism—Self will ever cherish a high estimate of self. As men lose their first love, they do not keep the commandments of God, and then they begin to criticize one another. This spirit will be constantly striving for the mastery to the close of time. Satan is seeking to foster it in order that brethren in their ignorance may seek to devour one another. God is not glorified but greatly dishonored; the Spirit of God is grieved. {2MCP 636.3}

Satan exults because he knows that if he can set brother to watch brother in the church and in the ministry, some will be so disheartened and discouraged as to leave their post of duty. This is not the work of the Holy Spirit; a power from beneath is working in the chambers of the mind and in the soul temple to place his attributes where the attributes of Christ should be.—The General Conference Bulletin, February 25, 1895, p 338. {2MCP 636.4}

Scattering From Christ—Many who profess to gather with Christ are scattering from Him. This is why the church is so weak. Many indulge freely in criticism and accusing. By giving expression to suspicion, jealousy, and discontent, they yield themselves as instruments to Satan.... Frivolity, selfish indulgence, and careless indifference on the part of professed Christians are turning away many souls from the path of life.—Christ's Object Lessons, 340, 341 (1900). {2MCP 637.1}

Leaning on Arm of Flesh—The Lord knows that if we look to man, and trust to man, we are leaning on an arm of flesh. He invites our confidence. There is no limit to His power. Think of the Lord Jesus and His merits and His love, but do not seek to find the defects and dwell upon the mistakes that others have made. Call to your mind the things worthy of your recognition and your praise; and if you are sharp to discern errors in others, be more sharp to recognize the good and praise the good. You may, if you criticize yourselves, find things

just as objectionable as that which you see in others. Then let us work constantly to strengthen one another in the most holy faith.—Manuscript 151, 1898. {2MCP 637.2}

Attempting to Cover Self by Attack—Let no one endeavor to cover up his own sins by revealing the mistakes of someone else. God has not given us this work to do. We are to leave others to humble their own hearts, that they may come to the light of the knowledge of God.—Manuscript 56, 1904. {2MCP 637.3}

Wearing Nerves on the Outside—Those who criticize and condemn one another are breaking God's commandments and are an offense to Him. They neither love God nor their fellow beings. Brethren and sisters, let us clear away the rubbish of criticism and suspicion and complaint, and do not wear your nerves on the outside. Some are so sensitive that they cannot be reasoned with. Be very sensitive in regard to what it means to keep the law of God and in regard to whether you are keeping or breaking the law. It is this that God wants us to be sensitive about.—The General Conference Bulletin, April 1, 1903 (The S.D.A. Bible Commentary 7:937.) {2MCP 637.4}

Counsel to One Who Mistook Pride for Sensitiveness—You stand ready to justify yourself by the plea that you are so sensitive, you feel so deeply, you suffer so much. I saw that all this will not excuse you in the sight of God. You mistake pride for sensitiveness. Self is prominent. When self is crucified, then this sensitiveness, or pride, will die; until then you are not a Christian. {2MCP 638.1}

To be a Christian is to be Christlike, to possess humility and a meek and quiet spirit that will bear contradiction without being enraged or becoming insane. If the deceptive covering which is about you could be rent asunder so that you could see yourself as God sees you, you would no longer seek to justify self but would fall all broken upon Christ, the only One who can remove the defects in your character and then bind you up.—Testimonies for the Church 2:573 (1870). {2MCP 638.2}

Honest Self-examination—Would all professed Christians use their investigative powers to see what evils needed to be corrected in themselves, instead of talking of others' wrongs, there would be a more healthy condition in the church today. {2MCP 638.3}

Some will be honest when it costs nothing; but when policy will pay best, honesty is forgotten. Honesty and policy will not work together in the same mind. In time, either policy will be expelled and truth and honesty reign supreme, or if policy is cherished, honesty will be forgotten. They are never in agreement; they have nothing in common. One is the prophet of Baal, the other is the true prophet of God. {2MCP 638.4}

When the Lord makes up His jewels, the true, the frank, the honest, will be looked upon with pleasure. Angels are employed in making crowns for such ones, and upon these star-gemmed crowns will be reflected, with splendor, the light which radiates from the throne of God.—Testimonies for the Church 5:96 (1882). {2MCP 639.1}

The Root of Bitterness—While you so readily think and speak evil of one another, while you allow the root of bitterness to spring up and be cherished, your influence scatters from Christ and hardens hearts in resistance to the sweet spirit of unity and peace. Put it all away without a moment's delay. "Love one another," Christ says, "as I have loved you" (John 15:12).—Letter 33, 1890. {2MCP 639.2}

Faith Is Taking God at His Word—Remember that faith is taking God at His word. The Son of God is preparing a place for you in the mansions above. Let thanksgiving be expressed for this. Do not feel that because you do not always feel uplifted, you are not His child. Take hold with humility and zeal to do the work He asks of you. Appreciate every opportunity to do a work that will make you a blessing to those around you. Let it be your determination to do your part toward making the place where you are a place that God can approve and bless.—Letter 246, 1908. {2MCP 639.3}

Sinner's Assurance of Acceptance—Through the goodness and mercy of Christ the sinner is to be restored to the divine favor. God in Christ is daily beseeching men to be reconciled to God. With outstretched arms He is ready to receive and welcome not only the sinner but the prodigal. His dying love, manifested on Calvary, is the sinner's assurance of acceptance, peace, and love. Teach these things in the simplest form, that the sin-darkened soul may see the light shining from the cross of Calvary.—Letter 15a, 1890. (Selected Messages 1:178, 179.) {2MCP 639.4}

I Will Give You Rest—The Lord has given me a message for you, and not for you only, but also for other faithful souls who are troubled by doubts and fears regarding their acceptance by the Lord Jesus Christ. His word to you is, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine" (Isaiah 43:1). You desire to please the Lord, and you can do this by believing His promises. He is waiting to take you into a harbor of gracious experience, and He bids you, "Be still, and know that I am God" (Psalm 46:10). You have had a time of unrest; but Jesus says to you, "Come unto Me, ... and I will give you rest" (Matthew 11:28). The joy of Christ in the soul is worth everything. "Then are they glad," because they are privileged to rest in the arms of everlasting love.—Letter 2, 1914 (Testimonies to Ministers and Gospel Workers, 516.) {2MCP 640.1}

Chapter 71— Happiness

Harmonious Action of All Powers—The harmonious, healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness.—The Review and Herald, July 29, 1884. (Counsels on Health, 51.) {2MCP 641.1}

Relation of Happiness to Health—So closely is health related to our happiness that we cannot have the latter without the former. A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance that among the studies selected for childhood, physiology should occupy the first place. How few know anything about the structure and functions of their own bodies and of nature's laws! Many are drifting about without knowledge, like a ship at sea without compass or anchor; and what is more, they are not interested to learn how to keep their bodies in a healthy condition and prevent disease.—The Health Reformer, August, 1866. (Counsels on Health, 38.) {2MCP 641.2}

The Law of Action and Reaction—Our happiness will be proportionate to our unselfish works, prompted by divine love, for in the plan of salvation God has appointed the law of action and reaction.—The Signs of the Times, November 25, 1886. (Welfare Ministry, 302.) {2MCP 641.3}

Doing Good Stimulates the Nerves—Every ray of light shed upon others will be reflected upon our own hearts. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of our fellow beings, given or done with an eye to God's glory, will result in blessings to the giver. Those who are thus working are obeying a law of heaven and will receive the approval of God. The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health.—Testimonies for the Church 4:56 (1876). {2MCP 642.1}

Each Person a Source of His Own Happiness—A life in Christ is a life of restfulness. Uneasiness, dissatisfaction, and restlessness reveal the absence of the Saviour. If Jesus is brought into the life, that life will be filled with good and noble works for the Master. You will forget to be self-serving and will live closer and still closer to the dear Saviour; your character will become Christlike, and all around you will take knowledge that you have been with Jesus and learned of Him. {2MCP 642.2}

Each one possesses in himself the source of his own happiness or wretchedness. If he will, he may rise above the low, sentimental feeling which makes up the experience of many; but so long as he is self-inflated, the Lord can do nothing for him. Satan will present ambitious projects to daze the senses, but we must ever keep before us "the mark for the prize of the high calling of God in Christ Jesus." Crowd all the good works you possibly can into this life. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).—Testimonies for the Church 5:487, 488 (1889). {2MCP 642.3}

Man's Strongest Impulse—The Bible presents to our view the unsearchable riches and immortal treasures of heaven. Man's strongest impulse urges him to seek his own happiness, and the Bible recognizes this desire and shows us that all heaven will unite with man in his

efforts to gain true happiness. It reveals the condition upon which the peace of Christ is given to men. It describes a home of everlasting happiness and sunshine where no tears or want shall ever be known.—Letter 28, 1888. (My Life Today, 160.) {2MCP 643.1}

Christian Enjoys Real Happiness—If there is anyone who should be continually grateful, it is the follower of Christ. If there is anyone who enjoys real happiness, even in this life, it is the faithful Christian.—Letter 18, 1859. (Our High Calling, 201.) {2MCP 643.2}

We should be the happiest people on the face of the earth, and not begging pardon of the world for being Christians.—Manuscript 17, 1893. {2MCP 643.3}

A Never-Failing Friend—This is Jesus, the life of every grace, the life of every promise, the life of every ordinance, the life of every blessing. Jesus is the substance, the glory and fragrance, the very life itself. "He that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12). Then the royal path cast up for the ransomed to walk in is not discouraging darkness. Our pilgrimage would indeed be lonely and painful were it not for Jesus. "I will not," He says, "leave you comfortless" (John 14:18). Then let us gather every registered promise. Let us repeat them by day and meditate upon them in the night season, and be happy.—Letter 7, 1892. (Selected Messages 2:244.) {2MCP 643.4}

Happiness Not Self-willed—Jesus wants you to be happy, but you cannot be happy in having your own way and following the impulses of your own heart.... Our notions, our peculiarities, are wholly human and must not be humored or indulged. Self is to be crucified, not now and then but daily, and the physical, mental, and spiritual must be subordinate to the will of God. The glory of God, the perfection of Christian character, is to be the aim, the purpose, of our life. Christ's followers must imitate Christ in disposition.... *Like Christ*is the watchword, not like your father or your mother, but like Jesus Christ—hid in Christ, clothed with Christ's righteousness, imbued with the Spirit of Christ.—Letter 25, 1882. (Our High Calling, 29.) {2MCP 643.5}

Selfish Happiness Is Ill Balanced—Happiness that is sought from selfish motives, outside of the path of duty, is ill balanced, fitful, and transitory; it passes away, and the soul is filled with loneliness and sorrow; but there is joy and satisfaction in the service of God. The Christian is not left to walk in uncertain paths; he is not left to vain regrets and disappointments. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond.—Steps to Christ, 124, 125 (1892). {2MCP 644.1}

Heart at Peace With God—At the foundation of the ruin of many homes lies the passion for display. Men and women scheme and plan to get means in order that they may appear richer than their neighbors. But even though they may succeed in their desperate struggle, they are not truly happy. True happiness springs from a heart at peace with God.—Manuscript 99, 1902. (The S.D.A. Bible Commentary 7:941, 942.) {2MCP 644.2}

Love Brings Happiness—From a worldly point of view, money is power; but from the Christian standpoint, love is power. Intellectual and spiritual strength are involved in this principle. Pure love has special efficacy to do good, and can do nothing but good. It prevents discord and misery, and brings the truest happiness. Wealth is often an influence to corrupt and destroy; force is strong to do hurt; but truth and goodness are the properties of pure love.—Testimonies for the Church 4:138 (1876). {2MCP 644.3}

The Golden Rule Makes Happiness—"All things whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7:12). The Saviour taught this principle to make mankind happy, not unhappy; for in no other way can happiness come. God desires men and women to live the higher life. He gives them the boon of life, not to enable them merely to gain wealth, but to improve their higher powers by doing the work He has entrusted to mankind—the work of searching out and relieving the necessities of their fellowmen. Man should work not for his own selfish interest but for the interest of every one about him, blessing others by his influence and kindly deeds. This purpose of God is exemplified in Christ's life.—Manuscript 132, 1902. (My Life Today, 165.) {2MCP 645.1}

Happiness in Doing—It matters not what our position may be or how limited our capacities, we have a work to do for the Master. Our graces are developed and matured by exercise. With the truth of God burning in the soul, we cannot be idle. The happiness we shall experience in doing will compensate even in this life for every effort. Those only who have experienced happiness resulting from self-denying effort in the service of Christ can speak of the matter understandingly. It is indeed joy so pure, so deep, that language cannot express it.—Letter 9, 1873. (Our High Calling, 186.) {2MCP 645.2}

Our Happiness the Happiness of Others—Christ makes His church a beautiful temple for God. "Where two or three are gathered together in My name," He declared, "there am I in the midst of them" (Matthew 18:20). His church is the court of holy life, filled with varied gifts, and endowed with the Holy Spirit. Appropriate duties are assigned by Heaven to each member of the church on earth, and all are to find their happiness in the happiness of those whom they help and bless.—The Signs of the Times, March 1, 1910. (Our High Calling, 164.) {2MCP 645.3}

Benefits the Whole System—If the mind is free and happy, from a consciousness of rightdoing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body. The blessing of God is a healing power, and those who are abundant in benefiting others will realize that wondrous blessing in both heart and life.—Christian Temperance and Bible Hygiene, 3, (1890). (My Life Today, 150.) {2MCP 646.1}

Those who follow the path of wisdom and holiness will not be troubled with vain regrets over misspent hours, neither will they be troubled with gloom or horror of mind, as

some are, unless engaged in vain, trifling amusements.—The Health Reformer, March, 1872. (My Life Today, 150.) {2MCP 646.2}

Happiness Within Reach—The world is full of dissatisfied spirits who overlook the happiness and blessings within their reach and are continually seeking for happiness and satisfaction that they do not realize. They are constantly on the stretch for some expected, far-off good greater than they possess and are ever in a state of disappointment. They cherish unbelief and ingratitude in that they overlook the blessings right in their pathway. The common, everyday blessings of life are unwelcome to them, as was the manna to the children of Israel.—Testimonies for the Church 2:640 (1871). {2MCP 646.3}

Amusements Excite, but React in Depression—Amusements excite the mind, but depression is sure to follow. Useful labor and physical exercise will have a more healthful influence upon the mind and will strengthen the muscles, improve the circulation, and will prove a powerful agent in the recovery of health.—The Health Reformer, March, 1872. (My Life Today, 150.) {2MCP 646.4}

Seeking Happiness the Wrong Way (counsel to a young man)—One year ago we labored for your interest. I had been shown your dangers, and we were desirous of saving you; but we see you have not had strength to carry out the resolutions there made. I am troubled over the matter.… While in Battle Creek in June I was again shown that you were not making any advance and that the reason you were not is that you have not made a clean track behind you. You do not enjoy religion. You have departed from God and righteousness. You have been seeking happiness in the wrong way, in forbidden pleasures; and you have not moral courage to confess and forsake your sins that you may find mercy.—Testimonies for the Church 2:291 (1869). {2MCP 646.5}

Clear Conscience and God's Approval Versus Natural Passions and Carnal Heart—Of what good would He deprive us? He would deprive us of the privilege of giving up to the natural passions of the carnal heart. We cannot get angry just when we please and retain a clear conscience and the approval of God. But are we not willing to give this up? Will the indulgence of corrupt passions make us any happier? It is because it will not that restrictions are laid upon us in this respect. {2MCP 647.1}

It will not add to our enjoyment to get angry and cultivate a perverse temper. It is not for our happiness to follow the leadings of the natural heart. And shall we be made better by indulging them? No; they will cast a shadow in our households and throw a pall over our happiness. Giving way to the natural appetites will only injure the constitution and tear the system to pieces. Therefore God would have us restrict the appetite, control the passions, and hold in subjection the entire man. And He has promised to give us strength if we will engage in this work.—Testimonies for the Church 2:590, 591 (1871). {2MCP 647.2}

Promote Health and Long Life—Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. "A merry [rejoicing] heart doeth good like a medicine" (Proverbs 17:22).—The Ministry of Healing, 241 (1905). {2MCP 647.3}

A person whose mind is quiet and satisfied in God is in the pathway to health.—The Review and Herald, March 11, 1880, par. 11. (My Life Today, 150.)RH, March 11, 1880 par. 11 {2MCP 648.1}

Result of Obedience to Physical Laws—Health, life, and happiness are the result of obedience to physical laws governing our bodies. If our will and way are in accordance with God's will and way; if we do the pleasure of our Creator, He will keep the human organism in good condition and restore the moral, mental, and physical powers in order that He may work through us to His glory. Constantly His restoring power is manifested in our bodies. If we cooperate with Him in this work, health and happiness, peace and usefulness, are the sure results.—Manuscript 151, 1901. (The S.D.A. Bible Commentary 1:1118.) {2MCP 648.2}

Healing for Invalids—Let invalids do something instead of occupying their minds with a simple play, which lowers them in their own estimation and leads them to think their lives useless. Keep the power of the will awake, for the will aroused and rightly directed is a potent soother of the nerves. Invalids are far happier to be employed, and their recovery is more easily effected.—Testimonies for the Church 1:557 (1867). {2MCP 648.3}

Country Living and Happiness (counsel to a mother)—True, you would not be entirely free from annoyances and perplexing cares in the country; but you would there avoid many evils and close the door against a flood of temptations which threaten to overpower the minds of your children. They need employment and variety. The sameness of their home makes them uneasy and restless, and they have fallen into the habit of mingling with the vicious lads of the town, thus obtaining a street education {2MCP 648.4}

To live in the country would be very beneficial to them; an active, out-of-door life would develop health of both mind and body. They should have a garden to cultivate, where they might find both amusement and useful employment. The training of plants and flowers tends to the improvement of taste and judgment, while an acquaintance with God's useful and beautiful creations has a refining and ennobling influence upon the mind, referring it to the Maker and Master of all.—Testimonies for the Church 4:136 (1876). {2MCP 648.5}

Seeking "Our Rights."—Those we love may speak or act unguardedly, which may wound us deeply. It was not their intention to do this; but Satan magnifies their words and acts before the mind, and thus hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and by so doing we encourage Satan's temptations. {2MCP 649.1}

Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term "our rights." Thus we allow Satan a double advantage. We act out our aggrieved feelings, and Satan uses us as his agents to wound and distress those who did not intend to injure us. {2MCP 649.2}

The requirements of the husband may sometimes seem unreasonable to the wife, when if she should calmly, candidly take the second view of the matter, in as favorable a light for him as possible, she would see that to yield her own way and submit to his judgment, even if it conflicted with her feelings, would save them both from unhappiness and would give them great victory over the temptations of Satan.—Testimonies for the Church 1:308, 309 (1862). {2MCP 649.3}

God Removes Hindrances to Happiness—God seeks our real happiness. If anything lies in the way of this, He sees it must first be removed. He will thwart our purposes and disappoint our expectations and bring us through disappointments and trials to reveal to us ourselves as we are.… Sin is the cause of all our woes. If we would have true peace and happiness of mind, sin must be removed.—Letter 29, 1879. (Our High Calling, 81.) {2MCP 649.4}

Some Would Not Be Happy in Heaven—Could those whose lives have been spent in rebellion against God be suddenly transported to heaven and witness the high, the holy state of perfection that ever exists there—every soul filled with love, every countenance beaming with joy, enrapturing music in melodious strains rising in honor of God and the Lamb, and ceaseless streams of light flowing upon the redeemed from the face of Him who sits upon the throne—could those whose hearts are filled with hatred of God, of truth and holiness, mingle with the heavenly throng and join their songs of praise? Could they endure the glory of God and the Lamb? No, no; years of probation were granted them that they might form characters for heaven, but they have never trained the mind to love purity; they have never learned the language of heaven, and now it is too late. {2MCP 650.1}

A life of rebellion against God has unfitted them for heaven. Its purity, holiness, and peace would be torture to them; the glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction that they might be hidden from the face of Him who died to redeem them. The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is voluntary with themselves and just and merciful on the part of God.—The Great Controversy, 542, 543 (1888). {2MCP 650.2}

Yours May Be a Joyous Life—Let us all have confidence in God. Press your way through the shadow which Satan throws across your pathway and take hold of the arm of Jesus, the Mighty One. Let your case rest in His hands. Let your prayer be, "Lord, I present my petition to Thee. I put my trust in Thee, and I ask for the blessing that Thou seest will be for my present and future usefulness and my eternal good." When you arise from your

knees, believe! When the enemy comes with his darkness, sing faith and talk faith, and you will find that you have sung and talked yourself into the light. {2MCP 650.3}

"Rejoice in the Lord always: and again I say, Rejoice" (Philippians 4:4). Those who do this have a joyous life. No unpleasantness comes from their lips or from the atmosphere surrounding the soul, for they do not feel that they are better than others. Hide in Jesus Christ; then all the time the truth of God will be fitting you up for the future, immortal life. When you have confidence in the Mighty One, your experience is not borrowed; it is your own.—Manuscript 91, 1901. {2MCP 651.1}

Increasing Happiness Throughout Eternity—As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. {2MCP 651.2}

All that human nature can bear, we may receive here. But what is this compared with the hereafter? There "are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Revelation 7:15-17).—The Desire of Ages, 331, 332 (1898). {2MCP 651.3}

Section 14—Thoughts and Their Influences

Chapter 72— Thought Habits

Thoughts Form Character—As a man "thinketh in his heart, so is he" (Proverbs 23:7). Many thoughts make up the unwritten history of a single day, and these thoughts have much to do with the formation of character. Our thoughts are to be strictly guarded, for one impure thought makes a deep impression on the soul. An evil thought leaves an evil impress on the mind. If the thoughts are pure and holy, the man is better for having cherished them. By them the spiritual pulse is quickened and the power for doing good is increased. And as one drop of rain prepares the way for another in moistening the earth, so one good thought prepares the way for another.—The Youth's Instructor, January 17, 1901. (Messages to Young People, 144.) {2MCP 655.1}

Power to Choose Thought Topics—It is within the power of everyone to choose the topics that shall occupy the thoughts and shape the character.—Education, 127 (1903). {2MCP 655.2}

Requires Personal Effort—No one but yourself can control your thoughts. In the struggle to reach the highest standard, success or failure will depend much upon the character and the manner in which the thoughts are disciplined. If the thoughts are well girded, as God directs they shall be each day, they will be upon those subjects that will help us to greater devotion. If the thoughts are right, then as a result the words will be right; the actions will be of that character to bring gladness and comfort and rest to souls.—Letter 33, 1886. (Our High Calling, 112.) {2MCP 655.3}

Thoughts to Be Trained—The thoughts must be trained. Gird up the loins of the mind that it shall work in the right direction and after the order of well-formed plans; then every step is one in advance, and no effort or time is lost in following vague ideas and random plans. We must consider the aim and object of life, and ever keep worthy purposes in view. Every day the thoughts should be trained and kept to the point as the compass to the pole. Everyone should have his aims and purposes, and then make every thought and action of that character to accomplish that which he purposes. The thoughts must be controlled. There must be a fixedness of purpose to carry out that which you shall undertake.—Letter 33, 1886. (Our High Calling, 112.) {2MCP 656.1}

Training the Thoughts—The actual discipline of life is made up of the little things. The training of the thoughts is essential.—Manuscript 76, 1900. {2MCP 656.2}

The training of the heart, the control of the thoughts, in cooperation with the Holy Spirit, will give control of the words. This is true wisdom, and will ensure quietness of mind, contentment and peace. There will be joy in the contemplation of the riches of the grace of God.—Letter 10, 1894. {2MCP 656.3}

Right Thoughts Do Not Come Naturally—There is earnest work before each one of us. Right thoughts, pure and holy purposes, do not come to us naturally. We shall have to strive for them.—The Review and Herald, November 28, 1899. {2MCP 656.4}

Captive Thoughts—If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Jesus Christ. From the treasure of the heart are brought forth appropriate and fitting words. Especially should our words be guarded. Writing to Timothy, Paul says, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Timothy 1:13, 14).—Manuscript 130, 1897. {2MCP 656.5}

Mind Must Be Firmly Controlled—The youth should begin early to cultivate correct habits of thought. We should discipline the mind to think in a healthful channel and not permit it to dwell upon things that are evil. The psalmist exclaims, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer" (Psalm 19:14). {2MCP 657.1}

As God works upon the heart by His Holy Spirit, man must cooperate with Him. The thoughts must be bound about, restricted, withdrawn from branching out and contemplating things that will only weaken and defile the soul. The thoughts must be pure, the meditations of the heart must be clean, if the words of the mouth are to be words acceptable to Heaven and helpful to your associates. {2MCP 657.2}

Christ said to the Pharisees, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matthew 12:34, 35).—RH, June 12, 1888. {2MCP 657.3}

Overt Sin Manifests Latent Thoughts—The season of temptation, under which, it may be, one falls into grievous sin, does not create the evil that is revealed but only develops or makes manifest that which was hidden and latent in the heart. As a man "thinketh in his heart, so is he"; for out of the heart "are the issues of life" (Proverbs 23:7; 4:23).—Thoughts from the Mount of Blessing, 60 (1896). {2MCP 657.4}

Obligation to Control Thoughts—In the Sermon on the Mount Christ presented before His disciples the far-reaching principles of the law of God. He taught His hearers that the law was transgressed by the thoughts before the evil desire was carried out in actual commission. We are under obligation to control our thoughts and to bring them into subjection to the law of God. The noble powers of the mind have been given to us by the Lord that we may employ them in contemplating heavenly things. God has made abundant provision that the soul may make continual progression in the divine life. He has placed on

every hand agencies to aid our development in knowledge and virtue.—The Review and Herald, June 12, 1888. {2MCP 658.1}

Natural Untrained Mind Acts Without High Motives—The natural, selfish mind, if left to follow out its own evil desires, will act without high motives, without reference to the glory of God or the benefit of mankind. The thoughts will be evil, and only evil, continually.... The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ.—The Review and Herald, June 12, 1888. (Our High Calling, 113.) {2MCP 658.2}

Adversary Cannot Read Thoughts—The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls!—The Review and Herald, March 22, 1887. (Selected Messages 1:122, 123.) {2MCP 658.3}

Many Troubled by Evil Thoughts—There are many who are really troubled because low, debasing thoughts come into the mind and are not easily banished. Satan has his evil angels around us, and though they cannot read men's thoughts, they closely watch their words and actions. Satan takes advantage of the weaknesses and defects of character that are thus revealed and presses his temptations where there is the least power of resistance. He makes evil suggestions and inspires worldly thoughts, knowing that he can thus bring the soul into condemnation and bondage. To those who are selfish, worldly, avaricious, proud, faultfinding, or given to detraction—to all who are cherishing errors and defects of character—Satan presents the indulgence of self and leads the soul off upon a track that the Bible condemns, but which he makes appear attractive. {2MCP 658.4}

For every class of temptations there is a remedy. We are not left to ourselves to fight the battle against self and our sinful natures in our own finite strength. Jesus is a mighty helper; a never-failing support.... The mind must be restrained and not allowed to wander. It should be trained to dwell upon the Scriptures and upon noble, elevating themes. Portions of Scripture, even whole chapters, may be committed to memory, to be repeated when Satan comes in with his temptations.... When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with, "It is written."—The Review and Herald, April 8, 1884. {2MCP 659.1}

The Only Security Is Right Thinking—We need a constant sense of the ennobling power of pure thoughts and the damaging influence of evil thoughts. Let us place our thoughts upon holy things. Let them be pure and true, for the only security for any soul is right thinking. We are to use every means that God has placed within our reach for the

government and cultivation of our thoughts. We are to bring our minds into harmony with His mind. His truth will sanctify us, body and soul and spirit.—Letter 123, 1904. {2MCP 659.2}

Dwelling on Frivolous Things—We should endeavor to have our minds in that condition where we can receive the impressions of the Holy Spirit. But they cannot receive increased light who allow their thoughts to run constantly upon frivolous things. The mind should be stored with heavenly treasure, with food that will enable us to grow spiritually, and thus prepare us for a holy heaven.—Manuscript 51, 1912. (Our High Calling, 284.) {2MCP 660.1}

Provision Made to Elevate Thoughts—God has made every provision whereby our thoughts may become purified, elevated, refined, and ennobled. He has not only promised to cleanse us from all unrighteousness, but He has made an actual provision for the supply of grace that will lift our thoughts toward Him and enable us to appreciate His holiness. We may realize that we are Christ's possession and that we are to manifest His character to the world. Prepared by heavenly grace, we become clothed with the righteousness of Christ, in the wedding garment, and are fitted to sit down at the marriage supper. We become one with Christ, partakers of the divine nature, purified, refined, elevated, and acknowledged to be the children of God—heirs of God and joint heirs with Jesus Christ.—The Youth's Instructor, October 28, 1897. {2MCP 660.2}

Keep Off Satan's Enchanted Ground (counsel to a self-centered family)—You should keep off from Satan's enchanted ground and not allow your minds to be swayed from allegiance to God. Through Christ you may and should be happy and should acquire habits of self-control. Even your thoughts must be brought into subjection to the will of God and your feelings under the control of reason and religion. Your imagination was not given you to be allowed to run riot and have its own way without any effort at restraint or discipline. {2MCP 660.3}

If the thoughts are wrong, the feelings will be wrong, and the thoughts and feelings combined make up the moral character. When you decide that as Christians you are not required to restrain your thoughts and feelings, you are brought under the influence of evil angels and invite their presence and their control. If you yield to your impressions and allow your thoughts to run in a channel of suspicion, doubt, and repining, you will be among the most unhappy of mortals, and your lives will prove a failure.—Testimonies for the Church 5:310 (1885). {2MCP 660.4}

Counsel to a Young Woman Regarding the Dangers of Castle-building—You should control your thoughts. This will not be an easy task; you cannot accomplish it without close and even severe effort. Yet God requires this of you; it is a duty resting upon every accountable being. You are responsible to God for your thoughts. If you indulge in vain imaginations, permitting your mind to dwell upon impure subjects, you are, in a degree,

as guilty before God as if your thoughts were carried into action. All that prevents the action is the lack of opportunity. {2MCP 661.1}

Day and night dreaming and castle-building are bad and exceedingly dangerous habits. When once established, it is next to impossible to break up such habits and direct the thoughts to pure, holy, elevated themes. You will have to become a faithful sentinel over your eyes, ears, and all your senses if you would control your mind and prevent vain and corrupt thoughts from staining your soul. The power of grace alone can accomplish this most desirable work. You are weak in this direction.—Testimonies for the Church 2:561 (1870). {2MCP 661.2}

Crowd Out the Evil With Good—Parents can choose, if they will, whether or not their children's minds shall be filled with pure and holy thoughts and sentiments, but their tastes must be disciplined and educated with the greatest care. They must commence early to unfold the Scriptures before the expanding minds of their children that proper habits and tastes may be formed.... The elements of evil cannot be exterminated except by the introduction of food for pure, solid thought.—The Review and Herald, November 9, 1886. (Our High Calling, 202.) {2MCP 661.3}

Avoid Negative Thinking—As we are not our own, as we are bought with a price, it is the duty of everyone who professes to be a Christian to keep his thoughts under the control of reason and oblige himself to be cheerful and happy. However bitter may be the cause of his grief, he should cultivate a spirit of rest and quietude in God. The restfulness which is in Christ Jesus, the peace of Christ, how precious, how healing its influence, how soothing to the oppressed soul! However dark his prospects, let him cherish a spirit to hope for good. While nothing is gained by despondency, much is lost. While cheerfulness and a calm resignation and peace will make others happy and healthy, it will be of the greatest benefit to oneself. Sadness and talking of disagreeable things is encouraging the disagreeable scenes, bringing back upon oneself the disagreeable effect. God wants us to forget all these—not look down but up, up!—Letter 1, 1883. {2MCP 662.1}

Peril of Dwelling on Earthly Things—If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of earth, your anxiety, your study, your interests, will all be centered upon the world. The heavenly attractions will lose their beauty.... Your heart will be with your treasure.... You will have no time to devote to the study of the Scriptures and to earnest prayer that you may escape the snares of Satan.—The Review and Herald, September 1, 1910. (Our High Calling, 200.) {2MCP 662.2}

Changing the Thought Pattern—When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears too often attracts the attention and absorbs the interest. But if we would enter the city of God and look upon Jesus and His glory, we must become accustomed to beholding Him with the eye of faith here. The words and the character of

Christ should be often the subject of our thoughts and of our conversation, and each day some time should be especially devoted to prayerful meditation upon these sacred themes.—The Review and Herald, May 3, 1881. (The Sanctified Life, 91, 92.) {2MCP 662.3}

A Higher Grade of Thought—Man has revolted from God and has ever since endeavored to make his scheme of doing as he pleased a success in securing happiness. But whenever he has sought to fill his mind with any other object than God, he has been disappointed. There must be an altogether higher grade of thought, an altogether higher class of studies, and higher objects for you to seek to obtain than you have had in the past. The disorders and imperfections of human words and human characters can be restored only by the Lord Jesus Christ. He, then, should be the object of your contemplation, the theme of your conversation. You must have an altogether higher exercise of thought and action if you would understand the great plan of redemption.—Manuscript 13, 1897. {2MCP 663.1}

Law of Thoughts and Feelings—It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. While words express thoughts, it is also true that thoughts follow words.—The Ministry of Healing, 251, 252 (1905). {2MCP 663.2}

Toward Completeness of Character—A Christian life will be revealed by Christian thoughts, Christian words, and Christian deportment. In Christ there is a divine completeness of character.—Letter 13a, 1879. (Our High Calling, 184.) {2MCP 663.3}

A New Endowment of Power—Those who consecrate soul, body, and spirit to God, purifying their thoughts by obedience to the law of God, will continually receive a new endowment of physical and mental power. There will be heart yearnings after God and earnest prayer for clear perception to discern the office and work of the Holy Spirit. It is not for us to use it, but for the Holy Spirit to use us, molding, fashioning every power.—Testimonies on Sabbath-School Work, 106. (Counsels on Sabbath School Work, 40.) {2MCP 663.4}

Chapter 73— Right Thinking

[See chapter 88, “Negative Influences on the Mind.”]

Power of Thought a Gift From God—The mind is a trust from God. The powers of the mind are to be cultivated. They are to be so wisely used that they will increase in strength. Each one is to use his entrusted talents in a way that the greatest good will be done. The mind is to be educated that the best energies of the soul will be brought out and every

faculty be developed. We must not be contented with a low standard. We are to move onward from one advanced line of work to another.—Letter 106, 1901. {2MCP 665.1}

Mind to Be Trained—The mind is the best possession we have; but it must be trained by study, by reflection, by learning in the school of Christ, the best and truest educator the world has ever known. The Christian worker must grow. He must build up a character for usefulness; he must educate himself to endure hardness and to be wise to plan and execute in the work of God. He must be a man of pure mind and conversation—one who will abstain from every appearance of evil and give no occasion for reproach through his heedless ways. He must be truthful at heart; in his mouth there must be no guile.—The Review and Herald, January 6, 1885. {2MCP 665.2}

He [Christ] died for me that I might be blessed and that His joy might remain in me. Therefore I keep my mind in that channel; I educate it; I train it; I train my tongue; I train my thoughts; I train all that there is of me that I may fasten it upon Jesus Christ.—Manuscript 36, 1891. {2MCP 666.1}

Every faculty of the mind shows that God designed these faculties to be used, not to remain inactive.—Testimonies for the Church 4:411 (1880). {2MCP 666.2}

Right Thinking Only Security—The only security for any soul is right thinking. As a man "thinketh in his heart, so is he" (Proverbs 23:7). The power of self-restraint strengthens by exercise. That which at first seems difficult, by constant repetition grows easy, until right thoughts and actions become habitual. If we will, we may turn away from all that is cheap and inferior and rise to a high standard; we may be respected by men and beloved of God.—The Ministry of Healing, 491 (1905). {2MCP 666.3}

Christ-centered Thinking—Your last thought at night, your first thought in the morning, should be of Him in whom is centered your hope of eternal life.—Letter 19, 1895. (Our High Calling, 116.) {2MCP 666.4}

Positiveness to Be Developed—The positiveness and energy, the solidity and strength of character manifested in Christ are to be developed in us through the same discipline that He endured. And the grace that He received is for us.—The Desire of Ages, 73 (1898). {2MCP 666.5}

Effort Proportionate to Object of Pursuit—The thoughts must be centered upon God. We must put forth earnest effort to overcome the evil tendencies of the natural heart. Our efforts, our self-denial and perseverance, must be proportionate to the infinite value of the object of which we are in pursuit. Only by overcoming as Christ overcame shall we win the crown of life.—The Ministry of Healing, 455 (1905). {2MCP 666.6}

Thinking for Yourself—If you allow another to do your thinking for you, you will have crippled energies and contracted abilities. There are many whose intellects are dwarfed

because they confine them to dwell upon commonplace subjects. You should wrestle with problems of thought that require the exercise of the best powers of your mind.—The Review and Herald, April 16, 1889. {2MCP 667.1}

Refinement of Heart Learned in Christ's School—Real refinement of thought and manner is better learned in the school of the Divine Teacher than by any observance of set rules. His love pervading the heart gives to the character those refining touches that fashion it in the semblance of His own. This education imparts a heaven-born dignity and sense of propriety. It gives a sweetness of disposition and a gentleness of manner that can never be equaled by the superficial polish of fashionable society.—Education, 241 (1903). {2MCP 667.2}

Mental Discipline Required—The ability to fix the thoughts on the work in hand is a great blessing. God-fearing youth should strive to discharge their duties with thoughtful consideration, keeping the thoughts in the right channel and doing their best. They should recognize their present duties and fulfill them without allowing the mind to wander. This kind of mental discipline will be helpful and beneficial throughout life. Those who learn to put thought into everything they undertake, however small the work may appear, will be of use in the world.—The Youth's Instructor, August 20, 1903. (Messages to Young People, 149.) {2MCP 667.3}

Relation of Ideas One to Another—Some minds are more like an old curiosity shop than anything else. Many odd bits and ends of truth have been picked up and stored away there; but they know not how to present them in a clear, connected manner. It is the relation that these ideas have to one another that gives them value. Every idea and statement should be as closely united as the links in a chain. When a minister throws out a mass of matter before the people for them to pick up and arrange in order, his labors are lost, for there are few who will do it.—The Review and Herald, April 6, 1886. (Evangelism, 648, 649.) {2MCP 667.4}

Why the Mind Takes a Low Level—If the human mind takes a low level, it is generally because it is left to deal with commonplace facts and not called out and exercised to grasp lofty, elevated truths, which are enduring as eternity. These literary societies and lyceums are almost universally exerting an influence entirely contrary to that which they claim, and are an injury to the youth. This need not be the case, but because unsanctified elements take the lead, because worldlings want matters to go to please themselves, their hearts are not in harmony with Jesus Christ. They are in the ranks of the Lord's enemies, and they will not be pleased with that kind of entertainment which would strengthen and confirm the members of the society in spirituality. Low, cheap matters are brought in which are not elevating or instructive but which only amuse.—Manuscript 41, 1900. {2MCP 668.1}

Dwelling on Unimportant Matters—During the waking hours the mind will be constantly employed. If it dwells upon unimportant matters, the intellect is dwarfed and weakened. There may be some spasmodic flashes of thought; but the mind is not disciplined to steady, sober reflection. There are themes that demand serious consideration.... By dwelling upon these themes of eternal interest, the mind is strengthened and the character developed.—The Review and Herald, June 10, 1884. {2MCP 668.2}

Thoughts Indelibly Imprint the Soul—Abstain from all evil. Common sins, however insignificant they may be regarded, will impair your moral sense and extinguish the inward impression of the Spirit of God. The character of the thoughts leaves its imprint upon the soul, and all low conversation pollutes the mind. All evil works ruin to those who commit it. God may and will forgive the repenting sinner, but though forgiven, the soul is marred; the power of the elevated thought, possible to the unimpaired mind, is destroyed. Through all time the soul bears the scars. Then let us seek for that faith which works by love and purifies the heart that we may represent the character of Christ to the world.—The Review and Herald, December 8, 1891. (Fundamentals of Christian Education, 195.) {2MCP 668.3}

Surrounding the Soul by a Pure Atmosphere—None are to be forward or obtrusive, but we are quietly to live out our religion, with an eye single to the glory of God.... Then we shall shine as lights in the world, without noise or friction. None need fail, for One is with them who is wise in counsel, excellent in working, and mighty to accomplish His designs. He works through His agents, seen and unseen, human and divine. This work is a grand work and will be carried forward to the glory of God, if all who are connected with it will make their works correspond to their profession of faith. Purity of thought must be cherished as indispensable to the work of influencing others. The soul must be surrounded by a pure, holy atmosphere, an atmosphere that will tend to quicken the spiritual life of all who inhale it.—Letter 74, 1896. (Sons and Daughters of God, 316.) {2MCP 669.1}

Every Energy to Be Exercised (counsel to a young woman)—The life of the soul cannot be sustained unless it is brought into subjection to the will of God. Every energy is to be exercised in doing the divine will. Our thoughts, if stayed upon God, will be guided by divine love and power. Then, my dear child, live on the words that proceed from the lips of Christ. May the Lord strengthen and bless and guide you. Press forward and believe that if you ask, you will receive.—Letter 339, 1905. {2MCP 669.2}

Christ Changes Thoughts—Christ came to change the current of his [man's] thoughts and affections.—Testimonies for the Church 1:196 (1859). {2MCP 670.1}

As the Flower Turns to the Sun—Let the soul be drawn out and upward that God may grant us a breath of the heavenly atmosphere. We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun.—Steps to Christ, 99, 100 (1892). {2MCP 670.2}

Transformation Begins With Thoughts—The words "A new heart also will I give you" (Ezekiel 36:26) mean, "A new mind will I give you." This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our view of truth will be proportionate to our understanding of the Word of God.—Counsels to Parents, Teachers, and Students, 452 (1913). {2MCP 670.3}

We want the transforming grace of God to take right hold of our thinking powers. We may think evil, we may continue to keep our minds upon objectionable things, but what does this do for us? It conforms our entire experience to that which we are looking upon. But by beholding Jesus we become changed into His likeness. The servant of the living God sees to some purpose. The eyes are sanctified, and the ears are sanctified, and those who will close their eyes and ears to evil will become changed.—Manuscript 17, 1894. {2MCP 670.4}

Chapter 74— Doubts

Mysteries We Cannot Fathom—The Word of God, like the character of its Divine Author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible are mysteries too deep for the human mind to explain, or even fully to comprehend. But we have no reason to doubt God's Word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken. Should we then be surprised to find that in the spiritual world also there are mysteries that we cannot fathom? The difficulty lies solely in the weakness and narrowness of the human mind. God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt His Word because we cannot understand all the mysteries of His providence.—Steps to Christ, 106, 107 (1892). {2MCP 671.1}

{2MCP 671.2}

Possibility for Doubt Not Removed—While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon will find them. And those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light. {2MCP 672.1}

Distrust of God is the natural outgrowth of the unrenewed heart, which is at enmity with Him. But faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No

man can become strong in faith without a determined effort. Unbelief strengthens as it is encouraged; and if men, instead of dwelling upon the evidences which God has given to sustain their faith, permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed.—The Great Controversy, 527 (1911). {2MCP 672.2}

Impact of the Weight of Evidence—Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence. God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.—Testimonies for the Church 5:675, 676 (1889). {2MCP 672.3}

Do Not Trust in Feeling (counsel to a doubter)—The great plan of mercy from the beginning of time is to have every afflicted soul trust in His love. Your safety at the present time when your mind is tortured with doubt is not to trust in feeling but in the living God. All He asks of you is to put your trust in Him, acknowledging Him as your faithful Saviour, who loves you and has forgiven you all your mistakes and errors.—Letter 299, 1904. {2MCP 672.4}

No Thought of Doubt to See Light of Day—Watch as faithfully as did Abraham lest the ravens or any birds of prey alight upon your sacrifice and offering to God. Every thought of doubt should be so guarded that it will not see the light of day by utterance. Light always flees from words which honor the powers of darkness. The life of our risen Lord should be daily manifested in us.—Letter 7, 1892. (Selected Messages 2:243.) {2MCP 673.1}

Chronic Doubter Centers on Self—It is a great misfortune to be a chronic doubter, keeping the eye and thoughts on self. While you are beholding self, while this is the theme of thought and conversation, you cannot expect to be conformed to the image of Christ. Self is not your savior. You have no redeeming qualities in yourself. “I” is a very leaky boat for your faith to embark in. Just as surely as you trust yourself in it, it will founder. {2MCP 673.2}

The lifeboat, to the lifeboat! This is your only safety. Jesus is the Captain of the lifeboat, and He has never lost a passenger. {2MCP 673.3}

Discouraged doubters, how can you expect to find your heart glowing with the love of Christ? How can you expect His joy to remain in you and your joy to be full while you are meditating and feeding upon your own imperfect characters?—Letter 11, 1897. {2MCP 673.4}

Faith vs. Unbelief—We do not realize how much we lose through unbelief. Without faith we shall be engaged in a losing battle. We have a Saviour who understands every

phase of our life. He knows of our discouragements, and He knows just what help we need. We want a faith in Him, a faith that works by love and purifies the soul.—Manuscript 41, 1908. {2MCP 673.5}

Faith grows by conflicts with doubts; virtue gathers strength by resistance to temptation.—The Youth's Instructor, April 1873. {2MCP 673.6}

Cherish Faith—There is no encouragement given for unbelief. The Lord manifests His grace and His power over and over again, and this should teach us that it is always profitable under all circumstances to cherish faith, to talk faith, to act faith. We are not to have our hearts and hands weakened by allowing the suggestions of suspicious minds to plant in our hearts the seeds of doubt and distrust.—Letter 97, 1898. (The S.D.A. Bible Commentary 7:928.) {2MCP 673.7}

Doubt Induces Nervous Diseases—The assurance of God's approval will promote physical health. It fortifies the soul against doubt, perplexity, and excessive grief that so often sap the vital forces and induce nervous diseases of a most debilitating and distressing character. The Lord has pledged His unfailing word that His eye shall be over the righteous and His ear open to their prayer, while He is against all them that do evil. We make very hard work for ourselves in this world when we take such a course that the Lord is against us.—The Review and Herald, October 16, 1883. (The S.D.A. Bible Commentary 3:1146.) {2MCP 674.1}

No Suspicion to Possess the Mind—No suspicion or distrust is to take possession of our minds. No apprehension of the greatness of God is to confuse our faith. May God help us to humble ourselves in meekness and lowliness. Christ laid aside His royal robe and kingly crown that He might associate with humanity and show that human beings may be perfect. Clad in the garments of mercy, He lived in our world a perfect life to give us evidence of His love. He has done that which should make unbelief in Him impossible. From His high command in the heavenly courts He stooped to take human nature upon Him. His life is an example of what our lives may be. That no apprehension of God's greatness should come in to efface our belief in God's love, Christ became a man of sorrows and acquainted with grief. The human heart, given up to Him, will become a sacred harp, sending forth sacred music.—Letter 365, 1904. (Selected Messages 2:254.) {2MCP 674.2}

No Excuse for Talking Discouragement—"The Father hath delivered us from the power of darkness" (Colossians 1:13). If this is true, what excuse then have we for talking discouragement and unbelief and doubt—drawing darkness around us as a mantle? Let us roll back the dark shadow of doubt, casting it aside to be borne by Satan, the originator of all doubt and discouragement. He is seeking to cast his hellish shadow across our pathway. Our faith must penetrate the dark cloud of doubt and unbelief, taking hold of the arm of Christ beyond.—Manuscript 102, 1901. {2MCP 674.3}

How Ellen White Repulsed the Shadow of Doubt—When Satan casts his hellish shadow athwart my pathway, I do not look at it or talk of it and glorify the devil by talking of him and his power and what a hard time I am having. No, I cleave right through the shadow, and by faith take hold of Jesus Christ. By beholding we "are changed into the same image from glory to glory." Talk faith. Every doubt you express is a seed sown, and that seed will take root in some heart. We do not want to speak one word of doubt and thus praise the devil for his wonderful power to keep you in subjection. No, Christ has purchased me and redeemed me. Satan has no power over me.—Manuscript 16, 1894. {2MCP 675.1}

False Ideas Concerning God—Satan is exultant when he can lead the children of God into unbelief and despondency. He delights to see us mistrusting God, doubting His willingness and power to save us. He loves to have us feel that the Lord will do us harm by His providences. {2MCP 675.2}

It is the work of Satan to represent the Lord as lacking in compassion and pity. He misstates the truth in regard to Him. He fills the imagination with false ideas concerning God; and instead of dwelling upon the truth in regard to our heavenly Father, we too often fix our minds upon the misrepresentations of Satan and dishonor God by distrusting Him and murmuring against Him. {2MCP 675.3}

Satan ever seeks to make the religious life one of gloom. He desires it to appear toilsome and difficult, and when the Christian presents in his own life this view of religion, he is through his unbelief seconding the falsehood of Satan.—Steps to Christ, 116 (1892). {2MCP 675.4}

Shut the Door of Your Heart to Doubts—When the devil comes with his doubts and unbeliefs, shut the door of your heart. Shut your eyes so that you will not dwell upon his hellish shadow. Lift them up where they can behold the things which are eternal, and you will have strength every hour. The trial of your faith is much more precious than gold It makes you valiant to fight the battle of the Lord, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). {2MCP 676.1}

Satan claims the world. He claims us as his. Then shall we give him that which he claims? No. I am somebody else's property. I have been bought with a price, and my business is to glorify God in my body and spirit. I have no time to talk unbelief. It is faith that I must talk. I must strengthen faith by exercise. And then my faith grows as I venture upon the promises of God, and I can grasp more and more. {2MCP 676.2}

Blessed, blessed Jesus. I love Him because He is comfort and hope and opportunity and resource to me; to individual me and individual you. I want that you will consider yourself His property. Set your faces as a flint toward Mount Zion. Be determined that there is a treasure there that you can get.—Manuscript 17, 1894. {2MCP 676.3}

One Word of Doubt Makes Room for More—One word of doubt, one word of evil thinking and evil speaking, makes room for more of the same kind. It is seed-sowing that will prepare for a harvest that few will care to garner.—Letter 117, 1896. {2MCP 676.4}

Seeds of Doubt Lie Buried—Those who are troubled with doubts and have difficulties which they cannot solve should not throw other weak minds into the same perplexity. Some have hinted or talked their unbelief and have passed on, little dreaming of the effect produced. In some instances the seeds of unbelief have taken immediate effect, while in others they have lain buried quite a length of time, until the individual has taken a wrong course and given place to the enemy, and the light of God has been withdrawn from him and he has fallen under the powerful temptations of Satan. Then the seeds of infidelity which were sown so long ago spring up. Satan nourishes them, and they bear fruit. {2MCP 676.5}

Anything coming from ministers who should stand in the light has a powerful influence. And when they have not stood in the clear light of God, Satan has used them as agents and has through them transmitted his fiery darts to minds not prepared to resist what has come from their ministers.—Testimonies for the Church 1:378 (1863). {2MCP 677.1}

Our Duty to Believe—Believe that the word of God will not fail, but that He is faithful that has promised. It is just as much your duty to believe that God will fulfill His word and forgive your sins as it is your duty to confess your sins. Your faith must be exercised in God as one that will do just as He has said He would do—pardon all your transgressions. {2MCP 677.2}

How can we know that the Lord is indeed our sin-pardoning Saviour, and prove the deep blessedness in Him, the great grace and love He has assured us that He has for the contrite in heart, unless we believe His word implicitly? Oh, how very many go mourning, sinning, and repenting, but always under a cloud of condemnation. They do not believe the word of the Lord. They do not believe that He will do just as He said He would do.—Letter 10, 1893. {2MCP 677.3}

Cause of Doubt—Love of Sin—Disguise it as they may, the real cause of doubt and skepticism in most cases is the love of sin. The teachings and restrictions of God's Word are not welcome to the proud, sin-loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority. In order to arrive at truth we must have a sincere desire to know the truth and a willingness of heart to obey it. And all who come in this spirit to the study of the Bible will find abundant evidence that it is God's Word, and they may gain an understanding of its truths that will make them wise unto salvation.—Steps to Christ, 111 (1892). {2MCP 677.4}

Cherished by the Uncircumspect—Doubt and unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the Spirit of God, whether speaking through His Word or through the testimonies of

His Spirit that would bring them to His Word. Instead of beginning with their own hearts and coming into harmony with the pure principles of the gospel, they find fault and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord.—Manuscript 1, 1883. (Selected Messages 1:45.) {2MCP 678.1}

Doubts Entertained Regarded as Assured Facts—The general method of educating the youth does not meet the standard of true education. Infidel sentiments are interwoven in the matter placed in schoolbooks, and the oracles of God are placed in a questionable or even an objectionable light. Thus the minds of the youth become familiar with Satan's suggestions, and the doubts once entertained become to those who entertain them assured facts, and scientific research is made misleading on account of the way its discoveries are interpreted and perverted.—The Youth's Instructor, January 31, 1895. (MM 90.) {2MCP 678.2}

What to Do With Doubt—You hurt the heart of Christ by doubting, when He has given us such evidences of His love in giving His own life to save us that we should not perish, but have everlasting life. He has told us just what to do. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).—Letter 10, 1893. {2MCP 678.3}

Doubts Disappear in Seeking to Bless Others—There are many who complain of their doubts, who lament that they have no assurance of their connection with God. This is often attributable to the fact that they are doing nothing in God's cause. Let them seek earnestly to help and bless others, and their doubts and despondency will disappear.—Testimonies for the Church 5:395 (1885). {2MCP 679.1}

Those who are perpetually talking doubts and demanding additional evidence to banish their cloud of unbelief do not build on the Word. Their faith rests on circumstances; it is founded in feeling. But feeling, be it ever so pleasing, is not faith. God's Word is the foundation upon which our hopes of heaven must be built.—Letter 11, 1897. {2MCP 679.2}

The More You Talk Doubt, the Darker It Grows (counsel to a doubting minister)—I saw that angels of God were looking sorrowfully toward you. They had left your side and were turning mournfully away, while Satan and his angels were grinning in exultation over you. If you had yourself battled with your doubts and not encouraged the devil to tempt you by talking out your unbelief and loving to dwell upon it, you would not have attracted the fallen angels about you in such numbers. But you chose to talk your darkness; you chose to dwell upon it; and the more you talk and dwell upon it, the darker and darker you grow. {2MCP 679.3}

You are shutting out from you every ray of heaven's light, and a great gulf is coming between you and the only ones who can help you. If you proceed in the way you have started, misery and woe are before you. God's hand will arrest you in a manner that will not

suit you. His wrath will not slumber. But now He invites you. Now, just now, He calls upon you to return unto Him without delay, and He will graciously pardon and heal all your backslidings. God is leading out a people who are peculiar. He will cleanse and purify them and fit them for translation. Every carnal thing will be separated from God's peculiar treasures until they shall be like gold seven times purified.—Testimonies for the Church 1:430, 431 (1864). {2MCP 679.4}

Let Beams of Light Dispel Shadows of Doubt—We need to be filled with all the fullness of God, and we shall then have life, power, grace and salvation. {2MCP 680.1}

How shall we obtain these great blessings? Christ has died that we might receive them by faith in His name. He has freely offered us light and life. Then why should we persist in driving pegs on which to hang our doubts? Why should we fill the gallery of the mind with gloomy scenes of doubt? Why not let the bright beams of the Sun of righteousness shine into the chambers of heart and mind and dispel the shadows of unbelief? Turn to the Light, to Jesus the precious Saviour. {2MCP 680.2}

Instead of beholding the flaws and defects of some human being, turn to contemplate the character of Him in whom there is no imperfection. Jesus is the "chiefest among ten thousand," the One "altogether lovely." We are not to make any man our pattern. God has given us a perfect model in His only begotten Son, and by beholding Him we shall become changed into His image. Look upon Christ, whose throne is high and lifted up, and the train of His glory fills the temple.—Manuscript 66, 1895. {2MCP 680.3}

Chapter 75— Imagination and Illness

[See also chapter 7, "Disease that begins in the mind"; Chapter 42, "Mind and Health"; Chapter 63, "Imagination."]

Imagination Leads to Severe Forms of Disease—The mind needs to be controlled, for it has a most powerful influence upon the health. The imagination often misleads, and when indulged, brings severe forms of disease upon the afflicted. Many die of diseases which are mostly imaginary. I am acquainted with several who have brought upon themselves actual disease by the influence of the imagination.—Testimonies for the Church 2:523 (1870). {2MCP 681.1}

People Dying Who Might Get Well—Thousands are sick and dying around us who might get well and live if they would, but their imagination holds them. They fear that they will be made worse if they labor or exercise, when this is just the change they need to make them well. Without this they never can improve. They should exercise the power of the will,

rise above their aches and debility, engage in useful employment, and forget that they have aching backs, sides, lungs, and heads. Neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by a decrease in size and strength of the muscles and will cause the blood to flow sluggishly through the blood vessels.—Testimonies for the Church 3:76 (1872). {2MCP 681.2}

Imagination Can Control Parts of the Body—It is the lack of harmonious action in the human organism that brings disease. The imagination may control the other parts of the body to their injury. All parts of the system must work harmoniously.—Manuscript 24, 1900. (Medical Ministry, 682). {2MCP 682.1}

Dying of a Diseased Imagination—Once I was called to see a young woman with whom I was well acquainted. She was sick and was running down fast. Her mother wished me to pray for her. The mother stood there weeping and saying, "Poor child; she cannot live long." I felt her pulse. I prayed with her, and then addressed her, "My sister, if you get up and dress and go to your usual work in the office, all this invalidism will pass away." {2MCP 682.2}

"Do you think this would pass away?" she said. {2MCP 682.3}

"Certainly," I said. "You have nearly smothered the life forces by invalidism." {2MCP 682.4}

I turned to the mother and told her that her daughter would have died of a diseased imagination if they had not been convinced of their error. She had been educating herself to invalidism. Now this is a very poor school. But I said to her, "Change this order; arise and dress." She was obedient, and is alive today.—Letter 231, 1905. (Medical Ministry, 109). {2MCP 682.5}

Imagination Affected by Disease—You are highly sensitive and feel deeply. You are strictly conscientious, and your judgment must be convinced before you will yield to the opinions of others. Had your physical health been unimpaired, you would have made an eminently useful woman. You have long been diseased, and this has affected your imagination so that your thoughts have been concentrated upon yourself, and the imagination has affected the body.—Testimonies for the Church 3:74 (1872). {2MCP 682.6}

Overcoming a Diseased Imagination—The light given me is that if the sister you mention would brace up and cultivate her taste for wholesome food, all these sinking spells would pass away. She has cultivated her imagination; the enemy has taken advantage of her weakness of body, and her mind is not braced to bear up against the hardships of everyday life. It is good, sanctified mind cure she needs, an increase of faith, and active service for Christ. She needs also the exercise of her muscles in outside practical labor. Physical

exercise will be to her one of the greatest blessings of her life. She need not be an invalid, but a wholesome-minded, healthy woman, prepared to act her part nobly and well. {2MCP 683.1}

All the treatment that may be given to this sister will be of little advantage unless she acts her part. She needs to strengthen muscle and nerve by physical labor. She need not be an invalid, but can do good, earnest labor. Like many others, she has a diseased imagination. But she can overcome and be a healthy woman. I have had this message to give to many, and with the best results.—Letter 231, 1905. (Medical Ministry, 108, 109). {2MCP 683.2}

Summon the Aid of the Will—Indolence is a great evil. Men, women, and youth, by dwelling upon themselves, think they are in a much worse condition than they really are. They nurse their ailments, and think of them and talk of them, until their usefulness seems to be at an end. Many have passed into the grave when they might have lived, and ought to have lived. Their imagination was diseased. Had they resisted the disposition to yield to infirmities and be overcome by them; had they summoned to their aid the powers of the will, they might have lived to bless the world with their influence.—The Health Reformer, July, 1868. {2MCP 683.3}

Deliverance From Sin and Healing Disease Linked—In the ministry of healing, the physician is to be a coworker with Christ. The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease were linked together. The same ministry is committed to the Christian physician. He is to unite with Christ in relieving both the physical and spiritual needs of his fellowmen. He is to be to the sick a messenger of mercy, bringing to them a remedy for the diseased body and for the sin-sick soul.—The Ministry of Healing, 111 (1905). {2MCP 683.4}

Chapter 76— Decision and the Will

Governing Power in Nature of Man—The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power which works in the children of men unto obedience to God or unto disobedience.—Testimonies for the Church 5:513 (1889). {2MCP 685.1}

Everything Depends on Its Right Action—The tempted one needs to understand the true force of the will. This is the governing power in the nature of man—the power of decision, of choice. Everything depends on the right action of the will. Desires for goodness and purity are right, as far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. They do not

yield the will to God. They do not *choose* to serve Him.—The Ministry of Healing, 176 (1905). {2MCP 685.2}

The Spring of All Actions—Your will is the spring of all your actions. This will, that forms so important a factor in the character of man, was at the Fall given into the control of Satan; and he has ever since been working in man to will and to do of his own pleasure, but to the utter ruin and misery of man. {2MCP 685.3}

But the infinite sacrifice of God in giving Jesus, His beloved Son, to become a sacrifice for sin, enables Him to say, without violating one principle of His government: "Yield yourself up to Me; give Me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of My good pleasure." When He gives you the mind of Christ, your will becomes as His will, and your character is transformed to be like Christ's character.—Testimonies for the Church 5:515 (1889). {2MCP 686.1}

Man's Will Is Aggressive—The will of man is aggressive and is constantly striving to bend all things to its purposes. If it is enlisted on the side of God and right, the fruits of the Spirit will appear in the life; and God has appointed glory, honor, and peace to every man that works good.—The Review and Herald, August 25, 1896. (Our High Calling, 153.) {2MCP 686.2}

Impossibility Lies in Own Will—Our entire life is God's and must be used to His glory. His grace will consecrate and improve every faculty. Let no one say, I cannot remedy my defects of character; for if you come to this decision, you will certainly fail to obtain everlasting life. The impossibility lies in your own will. If you *will* not, then you *can* not overcome. The real difficulty arises from the corruption of unsanctified hearts, and an unwillingness to submit to the control of God.—The Youth's Instructor, January 28, 1897. {2MCP 686.3}

A Grand Soother of Nerves—The mind and nerves gain tone and strength by the exercise of the will. The power of the will in many cases will prove a potent soother of the nerves.—Testimonies for the Church 1:387 (1863). {2MCP 686.4}

Satan Uses the Will—When Satan is permitted to mold the will, he uses it to accomplish his ends He stirs up the evil propensities, awakening unholy passions and ambitions. He says, "All this power, these honors and riches and sinful pleasures, will I give thee"; but his conditions are that integrity shall be yielded, conscience blunted. Thus he degrades the human faculties and brings them into captivity to sin.—The Review and Herald, August 25, 1896. (Our High Calling, 153.) {2MCP 686.5}

Temptation Taxes Willpower to Uttermost—It is our privilege, as children of God, to hold fast the profession of our faith without wavering. At times the masterly power of temptation seems to tax our willpower to the uttermost, and to exercise faith seems utterly

contrary to all the evidences of sense or emotion; but our will must be kept on God's side. We must believe that in Jesus Christ is everlasting strength and efficiency.... Hour by hour we must hold our position triumphantly in God, strong in His strength.—Letter 42, 1890. (Our High Calling, 124.) {2MCP 687.1}

Education of Children Not Like Training Dumb Animals—The education of children at home or at school should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers. Dumb animals need to be trained, for they have not reason and intellect. But the human mind must be taught self-control. It must be educated to rule the human being, while animals are controlled by a master and are trained to be submissive to him. The master is mind, judgment, and will for his beast.—Testimonies for the Church 3:132 (1872). {2MCP 687.2}

The Will to Be Directed, Not Broken—A child may be so trained as to have, like the beast, no will of his own. Even his individuality may be merged in the one who superintends his training; his will, to all intents and purposes, is subject to the will of the teacher. Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle; their wills have been controlled by another, and the mind has not been called out that it might expand and strengthen by exercise. They have not been directed and disciplined with respect to their peculiar constitutions and capabilities of mind to put forth their strongest powers when required. {2MCP 687.3}

Teachers should not stop here but should give special attention to the cultivation of the weaker faculties, that all the powers may be brought into exercise and carried forward from one degree of strength to another, that the mind may attain due proportions.—Testimonies for the Church 3:132 (1872). {2MCP 688.1}

Save All the Strength of the Will—The work of "breaking the will" is contrary to the principles of Christ. The will of the child must be directed and guided. Save all the strength of the will, for the human being needs it all; but give it proper direction. Treat it wisely and tenderly, as a sacred treasure. Do not hammer it in pieces; but by precept and true example fashion and mold it until the child comes to years of responsibility.—Counsels to Parents, Teachers, and Students, 116 (1913). {2MCP 688.2}

Teacher Not to Be Dictatorial—Those who are selfish, peevish, dictatorial, coarse, and rough, who do not carefully regard the feelings of others, should never be employed as teachers. They will have a disastrous influence upon their students, molding them after their own character, thus perpetuating evil. Persons of this character will make an effort to break a boy's will, if he is unruly; but Christ has authorized no such manner of dealing with the erring. Through heavenly wisdom, through meekness and lowliness of heart, teachers may be able to direct the will and lead in the way of obedience; but let no one imagine that by threatening, the affection of the student may be gained. We must work as Christ has

worked.—Testimonies on Sabbath-School Work, 80, 81 (1900). (Counsels on Sabbath School Work, 174, 175.) {2MCP 688.3}

The Divided Will Is a Snare—Every youth needs to cultivate decision. A divided state of the will is a snare, and will be the ruin of many youth. Be firm, else you will be left with your house, or character, built upon a sandy foundation. There are those who have the misfortune to be always on the wrong side, when the Lord would have them faithful men who can distinguish good from evil.—Manuscript 121, 1898.{2MCP 688.4}

Two Elements of Character—Strength of character consists of two things—power of will and power of self-control. Many youth mistake strong, uncontrolled passion for strength of character, but the truth is that he who is mastered by his passions is a weak man. The real greatness and nobility of the man is measured by the power of the feelings that he subdues, not by the power of the feelings that subdue him. The strongest man is he who, while sensitive to abuse, will yet restrain passion and forgive his enemies. Such men are true heroes.—Testimonies for the Church 4:656 (1881). {2MCP 689.1}

The Will United With Divine Strength—You may become men of responsibility and influence if, by the power of your will, united with divine strength, you earnestly engage in the work. Exercise the mental powers, and in no case neglect the physical. Let not intellectual slothfulness close up your path to greater knowledge. Learn to reflect as well as to study that your minds may expand, strengthen, and develop. Never think that you have learned enough and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning and putting to practical use the knowledge gained.—Testimonies for the Church 4:561 (1881). {2MCP 689.2}

Right Exercise of Will Resists Disease—I have been shown that many who are apparently feeble and are ever complaining are not so badly off as they imagine themselves to be. Some of these have a powerful will, which, exercised in the right direction, would be a potent means of controlling the imagination and thus resisting disease. But it is too frequently the case that the will is exercised in a wrong direction and stubbornly refuses to yield to reason. That will has settled the matter; invalids they are, and the attention due to invalids they will have, irrespective of the judgment of others.—Testimonies for the Church 2:524 (1870). {2MCP 689.3}

A Factor in Dealing With Disease—The power of the will is not valued as it should be. Let the will be kept awake and rightly directed, and it will impart energy to the whole being and will be a wonderful aid in the maintenance of health. It is a power also in dealing with disease {2MCP 690.1}

By the exercise of the willpower in placing themselves in right relation to life, patients can do much to cooperate with the physician’s efforts for their recovery. There are

thousands who can recover health if they will. The Lord does not want them to be sick. He desires them to be well and happy, and they should make up their minds to be well. {2MCP 690.2}

Often invalids can resist disease simply by refusing to yield to ailments and settle down in a state of inactivity. Rising above their aches and pains, let them engage in useful employment suited to their strength. By such employment and the free use of air and sunlight, many an emaciated invalid might recover health and strength.—The Ministry of Healing, 246 (1905). {2MCP 690.3}

Improved Health Promised—Evil habits and practices are bringing upon men disease of every kind. Let the understanding be convinced by education as to the sinfulness of abusing and degrading the powers that God has given. Let the mind become intelligent and the will be placed on the Lord's side, and there will be a wonderful improvement in the physical health. {2MCP 690.4}

But this can never be accomplished in mere human strength. With strenuous efforts through the grace of Christ to renounce all evil practices and associations and to observe temperance in all things, there must be an abiding persuasion that repentance for the past, as well as forgiveness, is to be sought of God through the atoning sacrifice of Christ. These things must be brought into daily experience; there must be strict watchfulness and unwearied entreaty that Christ will bring every thought into captivity to Himself; His renovating power must be given to the soul, that as accountable beings we may present to God our bodies a living sacrifice, holy and acceptable unto Him, which is our reasonable service.—Medical Missionary, November-December, 1892. (Counsels on Health, 504, 504.) {2MCP 690.5}

Narcotics and the Will—There are some who use narcotics, and by indulgence are encouraging wrong habits that are obtaining a controlling power over the will, the thoughts, and the entire man.—Letter 14, 1885. {2MCP 691.1}

Teach the Power of the Will—The power of the will and the importance of self-control, both in the preservation and in the recovery of health, the depressing and even ruinous effect of anger, discontent, selfishness, or impurity and, on the other hand, the marvelous life-giving power to be found in cheerfulness, unselfishness, gratitude, should also be shown.—Education, 197 (1903). {2MCP 691.2}

Holy Spirit Does Not Take Place of Will—The Spirit of God does not propose to do our part, either in the willing or the doing. This is the work of the human agent in cooperating with the divine agencies. As soon as we incline our will to harmonize with God's will, the grace of Christ stands to cooperate with the human agent; but it will not be the substitute to do our work independent of our resolving and decidedly acting. Therefore it is not the abundance of light, and evidence piled upon evidence, that will convert the soul it

is only the human agent accepting the light, arousing the energies of the will, realizing and acknowledging that which he knows is righteousness and truth, and thus cooperating with the heavenly ministrations appointed to God in the saving of the soul.—Letter 135, 1898. {2MCP 691.3}

Safe Only When United With Divine—The will of man is safe only when united with the will of God.—Letter 22, 1896. (Our High Calling, 104.) {2MCP 692.1}

Human Will to Be Blended With Divine Will—In this conflict of righteousness against unrighteousness we can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid, and every conquest will tend to the recovery of God's purchased possession, to the restoration of His image in the soul.—The Review and Herald, August 25, 1896. (Our High Calling, 153.) {2MCP 692.2}

Conversion Does Not Create New Faculties—The Spirit of God does not create new faculties in the converted man but works a decided change in the employment of those faculties. When mind and heart and soul are changed, man is not given a new conscience, but his will is submitted to a conscience renewed, a conscience whose dormant sensibilities are aroused by the working of the Holy Spirit.—Letter 44, 1899. (Our High Calling, 104.) {2MCP 692.3}

Satan Rules the Will That's Not Under God's Control—Christ declared, "I came … not to do My own will, but the will of Him that sent Me" (John 6:38). His will was put into active exercise to save the souls of men. His human will was nourished by the divine. His servants today would do well to ask themselves, "What kind of will am I individually cultivating? Have I been gratifying my own desires, confirming myself in selfishness and obstinacy?" If we are doing this, we are in great peril, for Satan will always rule the will that is not under the control of the Spirit of God. When we place our will in unison with the will of God, the holy obedience that was exemplified in the life of Christ will be seen in our lives.—Manuscript 48, 1899. (Our High Calling, 107.) {2MCP 692.4}

The Will to Be Directed by a Pure Conscience—Inward peace and a conscience void of offense toward God will quicken and invigorate the intellect like dew distilled upon the tender plants. The will is then rightly directed and controlled, and is more decided, and yet free from perverseness.—Testimonies for the Church 2:327 (1869). {2MCP 693.1}

The Will Determines Life or Death—Eternity alone can reveal the glorious destiny to which man, restored to God's image, may attain. In order for us to reach this high ideal, that which causes the soul to stumble must be sacrificed. It is through the will that sin retains its hold upon us. The surrender of the will is represented as plucking out the eye or cutting off the hand. Often it seems to us that to surrender the will to God is to consent to go through life maimed or crippled {2MCP 693.2}

God is the fountain of life, and we can have life only as we are in communion with Him.... If you cling to self, refusing to yield your will to God, you are choosing death.... {2MCP 693.3}

It will require a sacrifice to give yourself to God; but it is a sacrifice of the lower for the higher, the earthly for the spiritual, the perishable for the eternal. God does not design that our will should be destroyed, for it is only through its exercise that we can accomplish what He would have us do. Our will is to be yielded to Him that we may receive it again, purified and refined, and so linked in sympathy with the Divine that He can pour through us the tides of His love and power.—Thoughts from the Mount of Blessing, 61, 62 (1896). {2MCP 693.4}

To Understand True Force of Will (counsel to an unstable young man)—You will be in constant peril until you understand the true force of the will. You may believe and promise all things, but your promises or your faith are of no value until you put your will on the side of faith and action. If you fight the fight of faith with all your willpower, you will conquer. Your feelings, your impressions, your emotions, are not to be trusted, for they are not reliable.—Testimonies for the Church 5:513 (1889). {2MCP 693.5}

You Can Control Will—But you need not despair.... It is for you to yield up your will to the will of Jesus Christ, and as you do this God will immediately take possession and work in you to will and to do of His good pleasure. Your whole nature will then be brought under the control of the Spirit of Christ, and even your thoughts will be subject to Him. {2MCP 694.1}

You cannot control your impulses, your emotions, as you may desire; but you can control the will, and you can make an entire change in your life. By yielding up your will to Christ, your life will be hid with Christ in God and allied to the power which is above all principalities and powers. You will have strength from God that will hold you fast to His strength; and a new light, even the light of living faith, will be possible to you. But your will must cooperate with God's will.—Testimonies for the Church 5:513, 514 (1889). {2MCP 694.2}

The Link That Binds With Divine Energy—We are laborers together with God. This is the Lord's own wise arrangement. The cooperation of the human will and endeavor with divine energy is the link that binds men up with one another and with God. The apostle says, "We are laborers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:9). Man is to work with the facilities God has given him. "Work out your own salvation with fear and trembling," He says. "For it is God which worketh in you both to will and to do of His good pleasure" (Philippians 2:12, 13).—Manuscript 113, 1898. {2MCP 694.3}

When the will is placed on the Lord's side, the Holy Spirit takes that will and makes it one with the divine will.—Letter 44, 1899. {2MCP 694.4}

Section 15—False Systems of Therapy

Chapter 77— Pseudoscience

[See chapter 3, “Dangers in Psychology.”]

God’s Work and Science—Human knowledge of both material and spiritual things is partial and imperfect; therefore many are unable to harmonize their views of science with Scripture statements. Many accept mere theories and speculations as scientific facts, and they think that God’s Word is to be tested by the teachings of “science falsely so called” (1 Timothy 6:20). The Creator and His works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is regarded as unreliable. Those who doubt the reliability of the records of the Old and New Testaments too often go a step further and doubt the existence of God and attribute infinite power to nature. Having let go their anchor, they are left to beat about upon the rocks of infidelity.—The Great Controversy, 522 (1911). {2MCP 697.1}

More Than Worldly Science Needed—Let us go to the Word of God for guidance. Let us seek for a “Thus saith the Lord.” We have had enough of human methods. A mind trained only in worldly science will fail to understand the things of God; but the same mind, converted and sanctified, will see the divine power in the Word. Only the mind and heart cleansed by the sanctification of the Spirit can discern heavenly things.—Gospel Workers, 310 (1915). {2MCP 697.2}

Satan Uses the Science of the Mind—I have been shown that we must be guarded on every side and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light and is deceiving thousands and leading them captive. The advantage he takes of the science of the human mind is tremendous. Here, serpentlike, he imperceptibly creeps in to corrupt the work of God. The miracles and works of Christ he would make appear as the result of human skill and power. {2MCP 698.1}

If he should make an open, bold attack upon Christianity, it would bring the Christian in distress and agony to the feet of his Redeemer, and his strong and mighty Deliverer would put the bold adversary to flight. He therefore transforms himself into an angel of light and works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism [See note in chapter 3.] are the channel through which he comes more directly to this generation and works with that power which is to characterize his efforts near the close of probation.—Testimonies for the Church 1:290 (1862). {2MCP 698.2}

Satan Knows Well the Properties of the Mind—For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days, he is linking the human mind with his own,

imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. The great deceiver hopes so to confuse the minds of men and women that none but his voice will be heard.—Letter 244, 1907. (Medical Ministry, 698). {2MCP 698.3}

New Theories Propounded—The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart, for these men in their research often arrive at erroneous conclusions, and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions and to unite with seducing spirits in the work of propounding new theories which lead away from the truth.—Testimonies for the Church 9:67, 68 (1909). {2MCP 699.1}

That Which Contradicts God's Word Is Guesswork—He who has a knowledge of God and His word has a settled faith in the divinity of the Holy Scriptures. He does not test the Bible by man's ideas of science. He brings these ideas to the test of the unerring standard. He knows that God's word is truth, and truth can never contradict itself; whatever in the teaching of so-called science contradicts the truth of God's revelation is mere human guesswork.—Testimonies for the Church 8:325 (1904). {2MCP 699.2}

Counterfeit of Truth—There are but two parties. Satan works with his crooked, deceiving power, and through strong delusions he catches all who do not abide in the truth, who have turned away their ears from the truth, and have turned unto fables. Satan himself abode not in the truth; he is the mystery of iniquity. Through his subtlety he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive. {2MCP 699.3}

It is because they are a counterfeit of the truth that spiritualism, theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the saviour of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.—SpT Series A, No. 9, Sept 24, 1897. (Testimonies to Ministers and Gospel Workers, 365.) {2MCP 699.4}

Satan's Bewitching Power—The magicians of heathen times have their counterpart in the spiritualistic mediums, the clairvoyants, and the fortunetellers of today. The mystic voices that spoke at Endor and at Ephesus are still by their lying words misleading the children of men. Could the veil be lifted from before our eyes, we should see evil angels employing all their arts to deceive and to destroy. Wherever an influence is exerted to cause men to forget God, there Satan is exercising his bewitching power. When men yield to his influence, ere they are aware, the mind is bewildered and the soul polluted. The apostle's admonition to the Ephesian church should be heeded by the people of God today: "Have no

fellowship with the unfruitful works of darkness, but rather reprove them" (Ephesians 5:11).—The Acts of the Apostles, 290 (1911). {2MCP 700.1}

Venturing on Satan's Ground—We must keep close to the Word of God. We need its warnings and encouragement, its threatenings and promises. We need the perfect example given only in the life and character of our Saviour. Angels of God will preserve His people while they walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground. {2MCP 700.2}

An agent of the great deceiver will say and do anything to gain his object. It matters little whether he calls himself a spiritualist, an "electric physician," or a "magnetic healer." By specious pretenses he wins the confidence of the unwary. He pretends to read the life history and to understand all the difficulties and afflictions of those who resort to him. {2MCP 700.3}

Disguising himself as an angel of light, while the blackness of the pit is in his heart, he manifests great interest in women who seek his counsel. He tells them that all their troubles are due to an unhappy marriage. This may be too true, but such counsel does not better their condition. He tells them that they need love and sympathy. Pretending great interest in their welfare, he casts a spell over his unsuspecting victims, charming them as the serpent charms the trembling bird. Soon they are completely in his power, and sin, disgrace, and ruin are the terrible sequel.—Christian Temperance and Bible Hygiene, 116, (1890). {2MCP 700.4}

"Latent Forces" of the Mind—The apostles of nearly all forms of spiritism claim to have power to heal. They attribute this power to electricity, magnetism, the so-called sympathetic remedies, or to latent forces within the mind of man. And there are not a few, even in this Christian age, who go to these healers instead of trusting in the power of the living God and the skill of well-qualified physicians. {2MCP 701.1}

The mother, watching by the sickbed of her child, exclaims, "I can do no more. Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hand of Satan as if he were standing by her side. In many instances the future life of the child is controlled by a satanic power which it seems impossible to break.—Prophets and Kings, 211 (1917). (See Testimonies for the Church 5:193; Evangelism, 609.) {2MCP 701.2}

Satan's Electric Currents—Satanic agents claim to cure disease. They attribute their power to electricity, magnetism, or the so-called sympathetic remedies, while in truth they are but channels for Satan's electric currents. By this means he casts his spell over the bodies and souls of men.—The Signs of the Times, March 24, 1887. (Evangelism, 609.) {2MCP 701.3}

Following God's Will Versus Gain and Life Itself—Those who give themselves up to the sorcery of Satan may boast of great benefit received thereby, but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to disregard the will of God? All such apparent gain will prove at last an irrecoverable loss. We cannot with impunity break down a single barrier which God has erected to guard His people from Satan's power.—Testimonies for the Church 5:199 (1882). {2MCP 701.4}

Curiosity Lures On—Side by side with the preaching of the gospel, agencies are at work which are but the medium of lying spirits. Many a man tampers with these merely from curiosity, but seeing evidence of the working of a more than human power, he is lured on and on until he is controlled by a will stronger than his own. He cannot escape from its mysterious power. {2MCP 702.1}

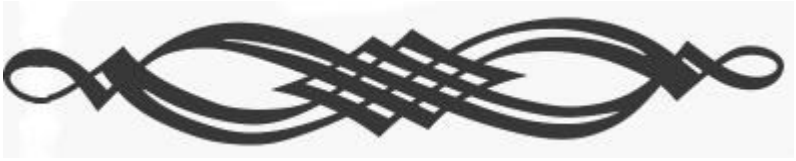
The defenses of the soul are broken down. He has no barrier against sin. When once the restraints of God's word and His Spirit are rejected, no man knows to what depths of degradation he may sink.—The Desire of Ages, 258 (1898). {2MCP 702.2}

Science and Revelation—To many, scientific research has become a curse. God has permitted a flood of light to be poured upon the world in discoveries in science and art; but even the greatest minds, if not guided by the Word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation.—The Great Controversy, 522 (1911). {2MCP 702.3}

Christ Could Have Opened the Door of Science—A minister once said that he could but think that Christ must have known something about science. Of what could this minister have been thinking? Science! Christ could have opened door after door of science. He could have revealed to men treasures of science on which they might have feasted to the present time. But knowing that this knowledge would have been appropriated to unholy uses, He did not open the door.—Manuscript 105, 1901. (Medical Ministry, 116). {2MCP 702.4}

Dark Hours of Trial Are to Come to Everyone as Part of His Education—That night in that boat was to the disciples a school where they were to receive their education for the great work which was to be done afterward. The dark hours of trial are to come to everyone as a part of his education for higher work, for more devoted, consecrated effort. The storm was not sent upon the disciples to shipwreck them, but to test and prove them individually.... {2MCP 703.1}

The time of our educating will soon be over. We have no time to lose in walking through clouds of doubt and uncertainty.... We may stand close to the side of Jesus. Let none ... shirk one hard lesson or lose the blessing of one hard discipline.—Letter 13, 1892. (Our High Calling, 56.) {2MCP 703.2}



Chapter 78— Mind Controlling Mind

[See chapter 79, "Hypnotism and Its Dangers."]

Agencies Which May Take the Mind Captive—Corruptions of every type, similar to those existing among the antediluvians, will be brought in to take minds captive. The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly—these Satan uses as agencies to bring about certain ends. He will employ the power of mind over mind to carry out his designs. The most sorrowful thought of all is that under his deceptive influence men will have a form of godliness without having a real connection with God. Like Adam and Eve, who ate the fruit from the tree of the knowledge of good and evil, many are even now feeding upon the deceptive morsels of error.—Testimonies for the Church 8:293, 294 (1904). {2MCP 704.1}

A Dangerous Science—I have spoken distinctly regarding the dangerous science which says that one person shall give up his mind to the control of another. This science is the devil's own.—Letter 130a, 1901. {2MCP 704.2}

Mental Influence in Treating the Sick—In the treatment of the sick the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease. {2MCP 704.3}

There is, however, a form of mind cure that is one of the most effective agencies for evil. Through this so-called science, one mind is brought under the control of another so that the individuality of the weaker is merged in that of the stronger mind. One person acts out the will of another. Thus it is claimed that the tenor of the thoughts may be changed, that health-giving impulses may be imparted, and patients may be enabled to resist and overcome disease. {2MCP 705.1}

This method of cure has been employed by persons who were ignorant of its real nature and tendency and who believed it to be a means of benefit to the sick. But the so-called science is based upon false principles. It is foreign to the nature and spirit of Christ. It does not lead to Him who is life and salvation. The one who attracts minds to himself leads them to separate from the True Source of their strength. {2MCP 705.2}

It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands. No one is to merge his individuality in that of another. He is not to look to any human being as the source of healing. His dependence must be in God. In the dignity of his God-given manhood he is to be controlled by God Himself, not by any human intelligence. {2MCP 705.3}

God desires to bring men into direct relation with Himself. In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to encourage a sense of personal dependence and to impress the need of personal guidance. He desires to bring the human into association with the divine that men may be transformed into the divine likeness. Satan works to thwart this purpose. He seeks to encourage dependence upon men. When minds are turned away from God, the tempter can bring them under his rule. He can control humanity.—The Ministry of Healing, 241-243 (1905). {2MCP 705.4}

Temporary Relief, but the Mind Permanently Damaged—No individual should be permitted to take control of another person's mind, thinking that in so doing he is causing him to receive great benefit. The mind cure is one of the most dangerous deceptions which can be practiced upon any individual. Temporary relief may be felt, but the mind of the one thus controlled is never again so strong and reliable. We may be as weak as was the woman who touched the hem of Christ's garment; but if we use our God-given opportunity to come to Him in faith, He will respond as quickly as He did to that touch of faith. {2MCP 706.1}

It is not God's design for any human being to yield his mind to another human being. The risen Christ, who is now set down on the throne at the right hand of the Father, is the Mighty Healer. Look to Him for healing power. Through Him alone can sinners come to God just as they are. Never can they come through any man's mind. The human agent must never interpose between the heavenly agencies and those who are suffering.—Manuscript 105, 1901. (Medical Ministry, 115, 116). {2MCP 706.2}

Look From the Human to the Divine—There is something better for us to engage in than the control of humanity by humanity. The physician should educate the people to look from the human to the divine. Instead of teaching the sick to depend upon human beings for the cure of soul and body, he should direct them to the One who can save to the uttermost all who come unto Him. He who made man's mind knows what the mind needs. God alone is the One who can heal. Those whose minds and bodies are diseased are to behold in Christ the restorer. "Because I live," He says, "you shall live also." {2MCP 706.3}

This is the life we are to present to the sick, telling them that if they have faith in Christ as the restorer, if they cooperate with Him, obeying the laws of health, and striving to perfect holiness in His fear, He will impart to them His life. When we present Christ to them in this way, we are imparting a power, a strength, that is of value; for it comes from above. This is the true science of healing for body and soul.—The Ministry of Healing, 243, 244 (1905). {2MCP 706.4}

Strength and Steadfastness Versus Dominated Mind—The discipline of a human being who has reached the years of intelligence should differ from the training of a dumb animal. The beast is taught only submission to its master. For the beast, the master is mind, judgment, and will. This method, sometimes employed in the training of children, makes

them little more than automatons. Mind, will, conscience, are under the control of another. {2MCP 707.1}

It is not God's purpose that any mind should be thus dominated. Those who weaken or destroy individuality assume a responsibility that can result only in evil. While under authority, the children may appear like well-drilled soldiers; but when the control ceases, the character will be found to lack strength and steadfastness. Having never learned to govern himself, the youth recognizes no restraint except the requirement of parents or teacher. This removed, he knows not how to use his liberty and often gives himself up to indulgence that proves his ruin.—Education, 288 (1903). {2MCP 707.2}

Conscience and Individuality to Be Untrammeled—In matters of conscience the soul must be left untrammeled. No one is to control another's mind, to judge for another, or to prescribe his duty. God gives to every soul freedom to think and to follow his own convictions. "Every one of us shall give account of himself to God" (Romans 14:12). No one has a right to merge his own individuality in that of another. In all matters where principle is involved, "let every man be fully persuaded in his own mind" (verse 5). In Christ's kingdom there is no lordly oppression, no compulsion of manner. The angels of heaven do not come to the earth to rule and to exact homage, but as messengers of mercy, to cooperate with men in uplifting humanity.—The Desire of Ages, 550, 551 (1898). {2MCP 707.3}

Human minds are not to be trammeled and harnessed up and driven by human hands.—Manuscript 43, 1895. {2MCP 708.1}

Individuality to Be Exercised—God permits every person to exercise his individuality. No human mind should be submerged in another human mind. For us to imitate the example of any man—even a person who in our human judgment we might regard as nearly perfect in character—would be to put our trust in an imperfect, defective human being, who is unable to impart one jot or tittle of perfection to any other human being.—Letter 20, 1902. (Our High Calling, 108.) {2MCP 708.2}

Unity Without Submerged Identity—We are now to unify.... But let us remember that Christian unity does not mean that the identity of one person is to be submerged in that of another, nor does it mean that the mind of one is to be led and controlled by the mind of another. God has not given to any man the power that some, by word and act, seek to claim. God requires every man to stand free and to follow the directions of the word.—Testimonies for the Church 8:212 (1904). {2MCP 708.3}

Allegiance to God Versus Allegiance to Men [See chapter 29, "Dependence and Independence."]—You belong to God, soul, body, and spirit. Your mind belongs to God, and your talents belong to Him also. No one has a right to control another's mind and judge for another, prescribing what is his duty. There are certain rights that belong to every

individual in doing God's service. No man has any more liberty to take these rights from us than to take life itself. God has given us freedom to think, and it is our privilege to follow our impressions of duty. We are only human beings, and one human being has no jurisdiction over the conscience of another human being.… Each one of us has an individuality and identity that cannot be surrendered to any other human being. We are individually the workmanship of God.—Letter 92, 1895. {2MCP 708.4}

Ministers to Direct Parishioners to God—God alone is to be the guide of man's conscience. The truth is to be preached wherever an opening is found for it. The Word of God is to be explained to those who know not the truth. This is the work of God's ministers. They are not to teach men to look to them, or to seek to control the consciences of others. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways" (James 1:5-8).—Letter 26, 1907. {2MCP 709.1}

Making Flesh Our Arm—We are prone to look to our fellowmen for sympathy and uplifting instead of looking to Jesus. In His mercy and faithfulness God often permits those in whom we place confidence to fail us in order that we may learn the folly of trusting in man and making flesh our arm. Let us trust fully, humbly, unselfishly in God.—The Ministry of Healing, 486 (1905). {2MCP 709.2}

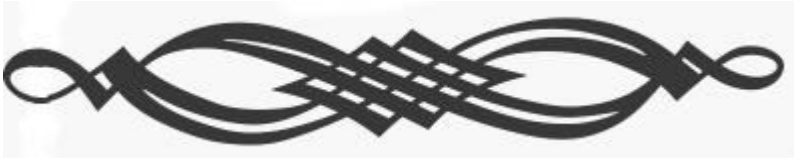
Satan Controls the Mind That Controls—To advocate the science of mind cure is opening a door through which Satan will enter to take possession of mind and heart. Satan controls both the mind that is given up to be controlled by another and the mind that controls. May God help us to understand the true science of building on Christ, our Saviour and Redeemer.—Letter 130, 1901. (Our High Calling, 109.) {2MCP 709.3}

Satan Cannot Touch the Mind Not Surrendered to Him—The interests most vital to you individually are in your own keeping. No one can damage them without your consent. All the satanic legions cannot injure you unless you open your soul to the arts and arrows of Satan. Your ruin can never take place until your will consents. If there is not pollution of mind in yourself, all the surrounding pollution cannot taint or defile you.—Letter 14, 1885. (Our High Calling, 94.) {2MCP 710.1}

Satan cannot touch the mind or intellect unless we yield it to him.—Manuscript 17, 1893. (The S.D.A. Bible Commentary 6:1105.) {2MCP 710.2}

Not the Faith of Jesus—An acceptance of the truth of heavenly origin brings the mind into subjection to Christ. Then the health of soul which comes from receiving and following pure principles is revealed in words and works of righteousness. The faith which leads to this is not the faith which believes in mind controlling mind till one person acts out the will

of another. Church members having confidence in this science may be called sound in the faith, but it is not the faith of Jesus Christ. Theirs is a faith in the work which Satan is doing. He presents gigantic errors, and by the miracles which he works he deceives many. This work he will do more and more. A healthy church is composed of healthy members, of men and women who have a personal experience in true godliness.—Letter 130, 1901. {2MCP 710.3}



Chapter 79— Hypnotism and Its Dangers

[See chapter 78, "Mind Controlling Mind."]

Be on Guard—In these days when skepticism and infidelity so often appear in a scientific garb, we need to be guarded on every hand. Through this means our great adversary is deceiving thousands and leading them captive according to his will. The advantage he takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpentlike, he imperceptibly creeps in to corrupt the work of God. {2MCP 711.1}

This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, [*Note:* In appraising fairly this use of the word *psychology* employed by the author, the reader should take into account its connotations and associations in the 1850's through the 1880's, often being linked with mesmerism (hypnosis) and phrenology. See explanatory note on pages 720 and 721 of this chapter. See also chapter 2, "The Christian and Psychology," and chapter 3, "Dangers in Psychology."] and mesmerism, he comes more directly to the people of this generation and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned and led into infidelity. {2MCP 711.2}

While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself and works on the right hand and on the left. And while those who are devoted to these sciences laud them to the heavens because of the great and good works which they affirm are wrought by them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders—with all deceivableness of unrighteousness. Mark the influence of these sciences, dear reader, for the conflict between Christ and Satan is not yet ended.... {2MCP 711.3}

Neglect of prayer leads men to rely on their own strength and opens the door to temptation. In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. The sciences which treat of the human mind are very much exalted. They are good in their place, [See explanatory note on pages 720 and 721.] but they are seized upon by Satan as his powerful agents to deceive and destroy souls. His arts are accepted as from heaven, and he thus receives the worship which suits him well. The world, which is supposed to be benefited so much by phrenology and animal magnetism, never was so corrupt as now. Through these sciences, virtue is destroyed and the foundations of spiritualism are laid.—The Signs of the Times, November 6, 1884. (Selected Messages 2:351-353.) {2MCP 712.1}

Mind Control Originated by Satan—The theory of mind controlling mind was originated by Satan to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professedly Christian people, none is a more dangerous deception, none more certain to separate man from God, than is this. Innocent though it may appear, if exercised upon patients, it will tend to their destruction, not to their restoration. It opens a door through which Satan will enter to take possession both of the mind that is given up to be controlled by another and of the mind that controls.—The Ministry of Healing, 243 (1905). {2MCP 712.2}

Satan Hypnotized Adam and Eve—Satan tempted the first Adam in Eden, and Adam reasoned with the enemy, thus giving him the advantage. Satan exercised his power of hypnotism over Adam and Eve, and this power he strove to exercise over Christ. But after the word of Scripture was quoted, Satan knew that he had no chance of triumphing.—Letter 159, 1903. (The S.D.A. Bible Commentary 5:1081.) {2MCP 713.1}

Tamper Not With Hypnotism—Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism—the science of the one who lost his first estate and was cast out of the heavenly courts.—Manuscript 86, 1905. (Medical Ministry, 110, 111). {2MCP 713.2}

Warning to a Physician Who Favored Hypnosis—I am so weighed down in your case that I must continue to write to you, lest in your blindness you will not see where you need to reform. I am instructed that you are entertaining ideas with which God has forbidden you to deal. I will name these as a species of mind cure. You suppose that you can use this mind cure in your professional work as a physician. In tones of earnest warning the words were spoken: Beware, beware where your feet are placed and your mind is carried. God has not appointed you this work. The theory of mind controlling mind is originated by Satan to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. {2MCP 713.3}

No man or woman should exercise his or her will to control the senses or reason of another so that the mind of the person is rendered passively subject to the will of the one who is exercising the control. This science may appear to be something beautiful, but it is a science which you are in no case to handle. There is something better for you to engage in than the control of human nature over human nature.{2MCP 713.4}

I lift the danger signal. The only safe and true mind cure covers much. The physician must educate the people to look from the human to the divine. He who has made man's mind knows precisely what the mind needs.—Letter 121, 1901. (Medical Ministry, 111, 112). {2MCP 714.1}

Appears Valuable and Wonderful—In taking up the science you have begun to advocate, you are giving an education which is not safe for you or for those you teach. It is dangerous to tinge minds with the science of mind cure. {2MCP 714.2}

This science may appear to you to be very valuable, but to you and to others it is a fallacy prepared by Satan. It is the charm of the serpent which stings to spiritual death. It covers much that seems wonderful, but it is foreign to the nature and spirit of Christ. This science does not lead to Him who is life and salvation.... {2MCP 714.3}

At the beginning of my work I had the mind-cure science to contend with. I was sent from place to place to declare the falseness of this science, into which many were entering. The mind cure was entered upon very innocently—to relieve the tension upon the minds of nervous invalids. But, oh, how sad were the results! God sent me from place to place to rebuke everything pertaining to this science.—Letter 121, 1901. (Medical Ministry, 112, 113). {2MCP 714.4}

Tends to Destruction, Not Restoration—I wish to speak plainly to you. You have entered upon a work which has no place in the work of a Christian physician and which must find no place in our health institutions. Innocent though it may appear, this mind cure, if exercised upon the patients, will in its development be for their destruction, not their restoration. Second Timothy 3 describes persons who accept error, such as one mind exercising complete control over another mind. God forbids any such thing. The mind cure is one of Satan's greatest sciences, and it is important that our physicians see clearly the real character of this science; for through it great temptations will come to them. This science must not be allowed a particle of standing room in our sanitariums. {2MCP 714.5}

God has not given one ray of light or encouragement for our physicians to take up the work of having one mind completely control the mind of another so that one acts out the will of another. Let us learn the ways and purposes of God. Let not the enemy gain the least advantage over you. Let him not lead you to dare to endeavor to control another mind until it becomes a machine in your hands. This is the science of Satan's working.—Letter 121, 1901. (Medical Ministry, 113, 114). {2MCP 715.1}

Cut Loose From Hypnotism (a second message of warning to the physician employing hypnotic methods)—Brother and Sister N, in the name of the Lord I ask you to remember that unless your sentiments regarding the science of mind cure are changed, unless you both understand that you are in decided need of having your own minds converted and transformed, you will be stumbling blocks—pitiful spectacles to angels and to men. {2MCP 715.2}

The truth has had but little influence over you. It is dangerous for anyone, no matter how good a man he is, to endeavor to influence another human mind to come under the control of his mind. Let me tell you that the mind cure is a satanic science. Already you

have gone far enough in it to endanger seriously your future experience. From its very first entrance into your mind until the present time, it has been a most injurious growth. {2MCP 715.3}

Unless you can see that Satan is the mastermind who has devised this science, it will not be as easy a matter as you suppose to separate from it, root and branch. The whole philosophy of this science is a masterpiece of satanic deception. For your soul's sake, cut loose from everything of this order. Every time you put into the mind of another person ideas concerning this science, that you may gain control of his mind, you are on Satan's ground, decidedly cooperating with him. For your soul's sake, break loose from this snare of the enemy.—Letter 20, 1902. (Selected Messages 2:349, 350.) {2MCP 715.4}

God Forbids the Learning or Teaching of Hypnosis—Neither one of you should study the science in which you have been interested. To study this science is to pluck the fruit from the tree of knowledge of good and evil. God forbids you or any other mortal to learn or to teach such a science. The fact that you have had anything to do with this science ought alone to be sufficient to show you, Brother N, the inconsistency of your being the leading physician in the sanitarium.... {2MCP 716.1}

In dealing with the science of mind cure you have been eating of the tree of the knowledge of good and evil, which God has forbidden you to touch. It is now high time for you to begin to look to Jesus, and by beholding His character become changed into the divine likeness. {2MCP 716.2}

Cut away from yourselves everything that savors of hypnotism, the science by which satanic agencies work.—Letter 20, 1902. (Selected Messages 2:350.) {2MCP 716.3}

Satan Has Great Power (further counsel to the physician and his wife)—Remember that Satan has come down with great power to take possession of minds and to hold them captive under his sway. Neither of you can do anything acceptably to God unless you follow the Saviour, who says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matthew 16:24). In all things Christ is our example.—Letter 20, 1902. {2MCP 716.4}

A Science Fraught With Peril—We do not ask you to place yourself under the control of any man's mind. The mind cure is the most awful science which has ever been advocated. Every wicked being can use it in carrying through his own evil designs. We have no business with any such science. We should be afraid of it. Never should the first principles of it be brought into any institution.—Manuscript 105, 1901. (Medical Ministry, 116). {2MCP 716.5}

Taking Advantage of Weakness—Fearful is the power thus given to evil-minded men and women. What opportunities it affords to those who live by taking advantage of others' weaknesses or follies! How many, through control of minds feeble or diseased, will find a

means of gratifying lustful passion or greed of gain!—The Ministry of Healing, 243 (1905). {2MCP 717.1}

Counsel Regarding the Publishing of Books Dealing With Hypnotism—Shall its [Review and Herald Publishing Association] [*Note:*For years the Review and Herald did commercial work to keep equipment in use.] managers consent to be the agents of Satan by publishing books dealing with the subject of hypnotism? Shall this leprosy be introduced into the office? ... {2MCP 717.2}

Satan and his agents have been and are working diligently. Will God give His blessing to the publishing houses if they accept the deceptions of the enemy? Shall the institutions which have been kept before the people as holy unto the Lord become schools in which the workers eat the fruit of the forbidden tree of knowledge? Shall we encourage Satan in his stealthy entrance into the citadel of truth to deposit his hellish science, as he did in Eden? {2MCP 717.3}

Are the men at the heart of the work men who cannot distinguish between truth and error? Are they men who cannot see the terrible consequences of giving influence to wrong? If you should gain millions of dollars by work of this kind, of what value is this gain when compared with the terrible loss that is incurred by giving publicity to Satan's lies?—Letter 140, 1901. (Selected Messages 2:350, 351.) {2MCP 717.4}

A Deadly Error—Satanic agencies are clothing false theories in an attractive garb, even as Satan in the Garden of Eden concealed his identity from our first parents by speaking through the serpent. These agencies are instilling into human minds that which in reality is deadly error. The hypnotic influence of Satan will rest upon those who turn from the plain word of God to pleasing fables.—Testimonies for the Church 8:294 (1904). {2MCP 718.1}

Danger in Investigating—We have reached the perils of the last days, when some, yes, many, "shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Be cautious in regard to what you read and how you hear. Take not a particle of interest in Spiritualistic theories. Satan is waiting to steal a march upon everyone who allows himself to be deceived by his hypnotism. He begins to exert his power over them just as soon as they begin to investigate his theories.—Letter 123, 1904. (Medical Ministry, 101, 102). {2MCP 718.2}

Do Not Voice Satan's Theories—I have been shown that we are not to enter into controversy over these Spiritualistic theories, because such controversy will only confuse minds. These things are not to be brought into our meetings. We are not to labor to refute them. If our ministers and teachers give themselves to study of these erroneous theories, some will depart from the faith, giving heed to seducing spirits and doctrines of devils. It is not the work of the gospel minister to voice Satan's theories. Go steadily forward, building

up the old waste places and restoring the foundations of many generations. Present the truth, sacred, sanctifying truth, and let the seducing theories of the enemy alone. Give him no ground on which to plant the seeds of these theories. I was warned to enter into no controversy over these matters. Let not our ministers or teachers or students give their lips to the repeating of the enemy's sophistry.—Letter 175, 1904. {2MCP 718.3}

Ministers and Physicians Drawn Into the Snare—There are doctors and ministers who have been influenced by the hypnotism exercised by the father of lies. Notwithstanding the warnings given, Satan's sophistries are being accepted now just as they were accepted in the heavenly courts. The science by which our first parents were deceived is deceiving men today. Ministers and physicians are being drawn into the snare.—Manuscript 79, 1905. {2MCP 719.1}

The Past in New Forms—The experience of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized.—Testimonies for the Church 8:293 (1904). {2MCP 719.2}

The Author's Experience With Hypnotism—It was reported all around [in 1845] that the visions were the result of mesmerism, and many Adventists [remnants of the Adventists who had not accepted the seventh-day Sabbath] were ready to believe and circulate the report. A physician who was a celebrated mesmerizer told me that my views were mesmerism, that I was a very easy subject, and that he could mesmerize me and give me a vision. {2MCP 719.3}

I told him that the Lord had shown me in vision that mesmerism was from the devil, from the bottomless pit, and that it would soon go there, with those who continued to use it. {2MCP 719.4}

I then gave him liberty to mesmerize me if he could. He tried for more than half an hour, resorting to different operations, and then gave it up. By faith in God I was able to resist his influence, so that it did not affect me in the least.—Early Writings, 21 (1882). {2MCP 719.5}

Spiritual Magnetism—In New Hampshire [in 1848] we had to contend with a species of spiritual magnetism, of a similar character with mesmerism. It was our first experience of this kind.—Life Sketches of Ellen G. White, 79 (1915). {2MCP 720.1}

No One to Be Passive Instrument—It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands.—The Ministry of Healing, 242 (1905). {2MCP 720.2}

Must Be Free From Human Enchantment—The mind cure must be free from all human enchantment. It must not grovel to humanity but soar aloft to the spiritual, taking hold of the eternal.—Letter 120, 1901. (Medical Ministry, 110). {2MCP 720.3}

Explanatory Note on "Phrenology and Mesmerism"—"Good in Their Place": In 1862 Mrs. White published a lengthy article in the *Review and Herald* entitled "Philosophy and Vain Deceit." Republished in Testimonies for the Church 1:290-302, it aggregates 13 pages comprised of warning against deceptions and false miracles. In that message she stated that certain sciences would be employed by Satan to allure souls into the net that he has spread by means of spiritistic phenomena. {2MCP 720.4}

It seems clear from the context itself and from the author's article "Science Falsely So Called," published in The Signs of the Times, November 6, 1884, that when she used the terms "phrenology," "mesmerism," and "animal magnetism" in 1862 she did so in rather a loose and all-inclusive way, as referring to those sciences which "pertain to the human mind," for so they were considered at that time.{2MCP 720.5}

The 1884 *Signs* statement is clearly built on the 1862 *Review* article employing many of its sentences, but rewording some sentences and using more precise terms. This is particularly so in those sentences of the 1862 writing in which the words *phrenology* and *mesmerism* are used. {2MCP 720.6}

In 1862 she wrote: *"Phrenology and mesmerism are very much exalted. They are good in their place,* but they are seized upon by Satan as his most powerful agents to deceive and destroy souls. His arts and devices are received as from heaven, and faith in the detector, the Bible, is destroyed in the minds of thousands" (Testimonies for the Church 1:296). {2MCP 720.7}

In 1884 she wrote: *"The sciences which treat of the human mind are very much exalted. They are good in their place,* but they are seized upon by Satan as his powerful agents to deceive and destroy souls. His arts are accepted as from heaven, and he thus receives the worship which suits him well" (The Signs of the Times, November 6, 1884). Because this statement appears to more correctly represent the intent of the author, it is employed in this chapter. {2MCP 720.8}

The earlier "Testimony" Statement should be appraised in the light of other statements in the chapter itself and in consideration of the full body of statements both earlier and later from her pen on mesmerism. See note for chapter 3. {2MCP 721.1}

To show how the terms "phrenology," "mesmerism," and "animal magnetism" were employed in the mid-nineteenth century, we list here certain works advertised at the close of a popular medical work distributed in the United States in 1852: *American Phrenological Journal and Miscellany.* Devoted to phrenology, physiology, and self-improvement. A year,_____ $1.00

Chart for recording various developments. Designed for phrenologists. With numerous engravings _____ .06 1/4

Defense of Phrenology. by Dr. Andrew Boardman. A good work for skeptics and unbelievers _____ .50

*Elements of Animal Magnetism; or, Process and Practical Application for Relieving Human Suffering*_____ .12 1/2

Familiar Lessons on Phrenology. Designed for the use of children and youth, illustrated _____ .50

Fascination; or The Philosophy of Charming (Magnetism). Illustrating the principles of life. Illustrated _____ .40

Lectures on the philosophy of mesmerism and clairvoyance with instruction in its process and practical application _____ .25

Marriage: Its History and Philosophy, with a phrenological exposition of the functions for happy marriages _____ .37 1/2

Mesmerism in India. A superior work, by the celebrated Dr. Esdaile. Highly recommended by professional men _____ .50

Matrimony; or, Phrenology and Physiology Applied to the Selection of Congenial Companions for Life _____ .25

Psychology, or the Science of the Soul. With engravings of the nervous system. By Joseph Haddock, MD _____ .25

Phrenological Guide. Designed for the use of students of their own characters. With numerous engravings _____ .12 1/2

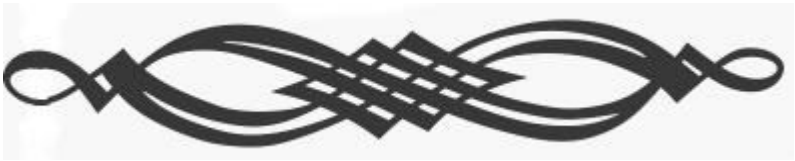
Phrenological almanac: illustrated with numerous engravings, containing illustrated descriptions of character _____ .06 1/4

Phrenology and the Scriptures, showing their harmony. By Rev. John Pierpont _____ .12 1/2

Philosophy of Electrical Psychology. By John Bovee Dods _____ .50

Religion, Natural and Revealed; or, the Natural Theology and Moral Bearings of Phrenology _____ .50

The Illustrated Self-instructor in Phrenology and Physiology, with one hundred engravings and a chart _____ .25 {2MCP 721.2}



Chapter 80— Satan's Science of Self-exaltation

[See section VI, "Selfishness and Self-respect."]

Peril of Theory of Man's Inherent Power—If Satan can so befog and deceive the human mind as to lead mortals to think that there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do for them that which they think there is power in themselves to do. They acknowledge not a superior power. They give not God the glory which He claims, and which is due to His great and excellent Majesty. Satan's object is thus accomplished, and he exults that fallen men presumptuously exalt themselves.—Testimonies for the Church 1:294 (1862). {2MCP 722.1}

Man His Own Standard of Character—Satan beguiles men now as he beguiled Eve in Eden, by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men. "Ye shall be as gods," he declares, "knowing good and evil" (Genesis 3:5). Spiritualism teaches "that man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the Godhead," And again: "Each mind will judge itself and not another." "The judgment will be right, because it is the judgment of self.… The throne is within you." Said a Spiritualistic teacher, as the "spiritual consciousness" awoke within him, "My fellowmen, all were unfallen demigods." And another declares, "Any just and perfect being is Christ." {2MCP 722.2}

Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration; in place of the perfect righteousness of His law, the true standard of human attainment, Satan has substituted the sinful, erring nature of man himself as the only object of adoration, the only rule of judgment, or standard of character. This is progress, not upward but downward.—The Great Controversy, 554, 555 (1911). {2MCP 723.1}

Not Found in Christ's Teachings—I was directed to this scripture as especially applying to modern spiritualism: Colossians 2:8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."... {2MCP 723.2}

"Vain deceit" fills the minds of poor mortals. They think there is such power in themselves to accomplish great works that they realize no necessity of a higher power. Their principles and faith are "after the tradition of men, after the rudiments of the world, and not after Christ." {2MCP 723.3}

Jesus has not taught them this philosophy. Nothing of the kind can be found in His teachings. He did not direct the minds of poor mortals to themselves, to a power which they possessed. He was ever directing their minds to God, the Creator of the universe, as the

source of their strength and wisdom. Special warning is given in verse 18: "Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."—Testimonies for the Church 1:297 (1862). {2MCP 723.4}

Theory of Accountability Only to Self—He [Satan] has destroyed and is destroying thousands through the indulgence of the passions, thus brutalizing the entire nature of man. And to complete his work, he declares through the spirits that "true knowledge places man above all law"; that "whatever is, is right"; that "God doth not condemn"; and that *"all* sins which are committed are innocent." {2MCP 724.1}

When the people are thus led to believe that desire is the highest law, that liberty is license, and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand? Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart. The reins of self-control are laid upon the neck of lust, the powers of mind and soul are made subject to the animal propensities, and Satan exultingly sweeps into his net thousands who profess to be followers of Christ.—The Great Controversy, 555, 556 (1911). {2MCP 724.2}

Lucifer Desired God's Power, Not Character—Lucifer desired God's power but not His character. He sought for himself the highest place, and every being who is actuated by his spirit will do the same. Thus alienation, discord, and strife will be inevitable. Dominion becomes the prize of the strongest. The kingdom of Satan is a kingdom of force; every individual regards every other as an obstacle in the way of his own advancement, or a stepping-stone on which he himself may climb to a higher place.—The Desire of Ages, 435, 436 (1898). {2MCP 724.3}

Stubbornness Severs Divine Help—When God sent Moses to Pharaoh, he had light, but Pharaoh resisted, and every resistance brought up a heavier stubbornness. Did God put a power upon him that he could not turn to the light? No, it was indifference to evidence. The stubbornness of Pharaoh was because light was shining that he would not receive.—Manuscript 15, 1894. {2MCP 724.4}

Stubbornness and Conscientiousness (reflections concerning a self-willed, self-deceived man)—As you read the letters I have sent to Oakland, you will have some idea of the stubbornness of the man and his determination to do as he pleases and to have his own way. He has not heeded the counsels of the Lord but has considered it safe to walk in the sparks of his own kindling. He will do anything and everything to be a servant of the cause, but he will not do the very thing that the Lord has signified is right to be done. If he will turn traitor as did _____, he will doubtless do it under a great plea of conscientiousness. {2MCP 725.1}

This pretense of conscientiousness has been pretty thoroughly tested and proved. I speak understandingly when I tell you that I have very little confidence in his conscientiousness. There is a good conscience and a bad conscience, and the man is most thoroughly deceived in himself. Under this deception he will do many things in his own spirit that are not in harmony with the Spirit of God. Yet he will be as immovable as a rock to counsel or to any way except his own way.—Letter 48, 1892. {2MCP 725.2}

Fearful Power of Self-deception—To be without the graces of the Spirit of God is sad indeed; but it is a more terrible condition to be thus destitute of spirituality and of Christ and yet try to justify ourselves by telling those who are alarmed for us that we need not their fears and pity. Fearful is the power of self-deception on the human mind! What blindness—setting light for darkness and darkness for light! The True Witness counsels us to buy of Him gold tried in the fire, white raiment, and eyesalve. The gold here recommended as having been tried in the fire is faith and love. It makes the heart rich, for it has been purged until it is pure, and the more it is tested the more brilliant is its luster.—Testimonies for the Church 4:88 (1876). {2MCP 725.3}

Satan's Power Over the Self-exalted—How vain is the help of man when Satan's power is exercised over a human being who has become self-exalted and who knows not that he is partaking of the science of Satan. In his self-confidence he walks right into the enemy's trap and is ensnared. He did not heed the warnings given and was taken as Satan's prey. If he had walked humbly with God, he would have run into the trysting place God had provided for him. Thus in times of danger he would have been safe, for God would have lifted for him a standard against the enemy.—Letter 126, 1906. {2MCP 725.4}

Leading to Suicide—The world, who act as though there were no God, absorbed in selfish pursuits, will soon experience sudden destruction, and shall not escape. Many continue in the careless gratification of self until they become so disgusted with life that they kill themselves. {2MCP 726.1}

Dancing and carousing, drinking and smoking, indulging their animal passions, they go as an ox to the slaughter. Satan is working with all his art and enchantments to keep men marching blindly onward until the Lord arises out of His place to punish the inhabitants of earth for their iniquities, when the earth shall disclose her blood and no more cover her slain. The whole world appears to be in the march to death.—Manuscript 139, 1903. (Evangelism, 26.) {2MCP 726.2}

Self Alive at Every Touch—What a victory you will gain when you learn to follow the opening providences of God with a grateful heart and a determination to live with an eye single to His glory, in sickness or health, in abundance or want. Self is alive and quivering at every touch. Self must be crucified before you can overcome in the name of Jesus and receive the reward of the faithful.—Testimonies for the Church 4:221 (1876). {2MCP 726.3}

The Most Incurable Sin—God cannot connect with those who live to please themselves, to make themselves first. Those who do this will in the end be last of all. The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth. When a man has defects of character, yet fails of realizing this; when he is so imbued with self-sufficiency that he cannot see his fault, how can he be cleansed? "They that be whole need not a physician, but they that are sick" (Matthew 9:12). How can one improve when he thinks his ways perfect?—Testimonies for the Church 7:199, 200 (1902). {2MCP 726.4}

Humiliation of Self Important—Those who think that they can receive the blessing of God at this meeting [a council meeting in Michigan] without humiliation of self will go away just as they came. They will have as much perplexity as they had before. But, brethren and sisters, we cannot afford this. Let us humble our hearts before God. Let us allow Christ to anoint our eyes with the heavenly eyesalve that we may see. We do not want to be blind; we want to see everything distinctly. We do not want to be marching one day toward Canaan, and the next day back to Egypt, and the next day toward Canaan, and then back to Egypt again. Day by day we are to march steadily forward. It makes my heart ache, it fills me with the keenest sorrow, to think of the precious blessings we are losing because we are so far behind the light.—Manuscript 56, 1904. {2MCP 727.1}

Self-understanding Leads to Humility—To know oneself is great knowledge. True self-knowledge leads to a humility that will open the way for the Lord to develop the mind and mold and discipline the character.—Counsels to Parents, Teachers, and Students, 419 (1913). {2MCP 727.2}

Farthest Removed From Pride or Self-exaltation—"He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John 2:6). "Now if any man have not the spirit of Christ, he is none of His" (Romans 8:9). This conformity to Jesus will not be unobserved by the world. It is a subject of notice and comment. The Christian may not be conscious of the great change, for the more closely he resembles Christ in character, the more humble will be his opinion of himself; but it will be seen and felt by all around him. {2MCP 727.3}

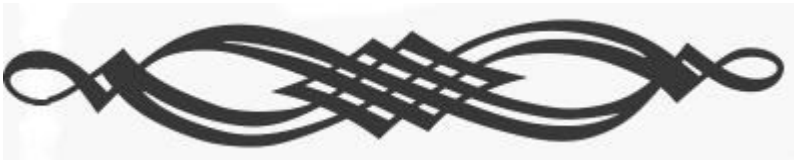
Those who have had the deepest experience in the things of God are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self and the most exalted conceptions of the glory and excellence of Christ. They feel that the lowest place in His service is too honorable for them.—Testimonies for the Church 5:223 (1882). {2MCP 728.1}

Safety in Remembering One's Weakness—Men are tested and proved not only before human intelligences but before the heavenly universe. Unless they fear and tremble for themselves, unless they realize their own weakness and remember their past failures, striving to guard against repeating them, they will make the same mistakes, which were

attended with results that they cannot afford the second time.—Manuscript 43, 1898. {2MCP 728.2}

Conquering Self a Lifework—Wrongs cannot be righted, nor can reformations in conduct be made by a few feeble, intermittent efforts. Character building is the work, not of a day, nor of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a lifelong struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown.—The Ministry of Healing, 452 (1905). {2MCP 728.3}

The Impress of the Divine—Let not self wax to great proportions lest the whole man be defiled. One leak will sink a ship, and one flaw break a chain; so there may be some hereditary or cultivated trait of character that will work in the heart and develop into words that will make an impression for evil which will never be effaced. We are all building for eternity. Let the character have the impress of the divine in pure, noble utterances, in upright deeds. Then the whole universe of heaven will behold and say, Well done, good and faithful servant.—Letter 91, 1899. {2MCP 728.4}



Section 16—Principles and Their Application

Chapter 81— Safe Mind Therapy

[*Note:* The right approach to mental attitudes and mind therapy stands out in this compilation in the positive procedures stressed throughout this work, often in bold contrast to unsound concepts. To embody all such statements at this point would result in a great deal of uncalled-for repetition. A few helpful admonitions, some fresh in their approach, must stand for the whole in this chapter.—Compilers.

See chapter 42, "Mind and Health."]

Mental Influence Rightly Used—In the treatment of the sick the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease.—The Ministry of Healing, 241 (1905). {2MCP 731.1}

Counsel to a Physician—The poor, afflicted souls with whom you are brought in contact have needed more of your attention than they have received. You have it in your power to encourage them to look to Jesus and, by beholding, be changed to His image.—Letter 121, 1901. (Medical Ministry, 112). {2MCP 731.2}

Security in Constant Struggle Against Evil Imaginings—Let everyone who desires to be a partaker of the divine nature appreciate the fact that he must escape the corruption that is in the world through lust. There must be a constant, earnest struggling of the soul against the evil imaginings of the mind. There must be a steadfast resistance of temptation to sin in thought or act. The soul must be kept from every stain, through faith in Him who is able to keep you from falling. {2MCP 731.3}

We should meditate upon the Scriptures, thinking soberly and candidly upon the things that pertain to our eternal salvation. The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should seek to comprehend the meaning of the plan of salvation. We should meditate upon the mission of Him who came to save His people from their sins. {2MCP 732.1}

By constantly contemplating heavenly themes, our faith and love will grow stronger. Our prayers will be more and more acceptable to God because they will be more and more mixed with faith and love. They will be more intelligent and fervent. There will be more constant confidence in Jesus, and you will have a daily, living experience in the willingness and power of Christ to save unto the uttermost all that come unto God by Him.—The Review and Herald, June 12, 1888. (Our High Calling, 113.) {2MCP 732.2}

Souls Invigorated by Contact With the Infinite—We should contemplate God in nature—study His character in the work of His hands. The mind is strengthened by becoming acquainted with God, by reading His attributes in the things which He has made. As we behold the beauty and grandeur in the works of nature, our affections go out after God; and though our souls are awed and our spirit subdued, our souls are invigorated by coming in contact with the Infinite through His marvelous works. Communion with God through humble prayer develops and strengthens the mental and moral faculties, and spiritual powers increase by cultivating thoughts upon spiritual things.—The Youth's Instructor, July 13, 1893. {2MCP 732.3}

Guard the Avenues to the Soul—The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes or from spending its energies on trifling subjects. Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. {2MCP 732.4}

The heart must be faithfully sentineled, or evils without will awaken evils within, and the soul will wander in darkness.—The Acts of the Apostles, 518 (1911). {2MCP 733.1}

The Effect of Personal Atmosphere—The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him. This atmosphere is frequently charged with poisonous influences, and when these are inhaled, moral degeneracy is the sure result.—Testimonies for the Church 5:111 (1882). {2MCP 733.2}

Surrounded by an Atmosphere of Light and Peace—Christ has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Emmanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives. {2MCP 733.3}

The indwelling of the Spirit will be shown by the out-flowing of heavenly love. The divine fullness will flow through the consecrated human agent, to be given forth to others.—Christ's Object Lessons, 419 (1900). {2MCP 733.4}

Depend Constantly on God—Many are unable to make definite plans for the future. Their life is unsettled. They cannot discern the outcome of affairs, and this often fills them with anxiety and unrest. Let us remember that the life of God's children in this world is a pilgrim life. We have not wisdom to plan our own lives. It is not for us to shape our future. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Hebrews 11:8). {2MCP 733.5}

Christ in His life on earth made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God that our lives may be the simple outworking of His will. As we commit our ways to Him, He will direct our steps.—The Ministry of Healing, 478, 479 (1905). {2MCP 734.1}

Value of Occupational Therapy—I was shown that it would prove more beneficial to most patients to allow light work, and even to urge it upon them, than to urge them to remain inactive and idle. If the power of the will be kept active to arouse the dormant faculties, it will be the greatest help to recover health. Remove all labor from those who have been overtaxed all their lives, and in nine cases out of ten the change will be an injury. {2MCP 734.2}

This has proved true in the case of my husband. I was shown that physical, outdoor exercise is far preferable to indoor; but if this cannot be secured, light indoor employment would occupy and divert the mind and prevent it from dwelling upon symptoms and little ailments, and would also prevent homesickness.—Testimonies for the Church 1:567 568 (1867). [Note: See Selected Messages 2:306-308, for an account of her successful participation in James White's recovery.] {2MCP 734.3}

Well-directed Physical Exercise—When invalids have nothing to occupy their time and attention, their thoughts become centered upon themselves, and they grow morbid and irritable. Many times they dwell upon their bad feelings until they think themselves much worse than they really are and wholly unable to do anything. {2MCP 734.4}

In all these cases well-directed physical exercise would prove an effective remedial agent. In some cases it is indispensable to the recovery of health. The will goes with the labor of the hands; and what these invalids need is to have the will aroused. When the will is dormant, the imagination becomes abnormal, and it is impossible to resist disease.—The Ministry of Healing, 239 (1905). {2MCP 734.5}

Comforting Others Comforts Giver—Often prayer is solicited for the afflicted, the sorrowful, the discouraged; and this is right. We should pray that God will shed light into the darkened mind and comfort the sorrowful heart. But God answers prayer for those who place themselves in the channel of His blessings. While we offer prayer for these sorrowful ones, we should encourage them to try to help those more needy than themselves. The darkness will be dispelled from their own hearts as they try to help others. As we seek to comfort others with the comfort wherewith we are comforted, the blessings comes back to us.—The Ministry of Healing, 256 (1905). {2MCP 735.1}

Rest and Restoration (the author counsels her own son)—I have a word to say to you. Will you not sign a pledge that you will no longer weaken or deface the Lord's temple by working when you ought to rest? In order to have proper thoughts and in order to speak proper words, you must give your brain rest. You do not take sufficient time to rest. The

weary brain and tired nerves would be invigorated if you would make a change in this respect {2MCP 735.2}

We must study to discipline ourselves carefully, refusing to do that which would weaken the physical, mental, and moral strength. You need a clear, patient mind, which will endure all that may arise. You need a strong hold from above. Exercise faith, and leave the results with God. When you have done your best, be of good courage. Believe, believe, and hold fast. The enemy will try to get you to make some move which means defeat, but you cannot afford to do this. You cannot afford to make uncertain movements. You need the influence that you will gain by revealing wisdom and discretion.—Letter 121, 1904. {2MCP 735.3}

Relaxation and Rest Essential—I was shown that Sabbathkeepers as a people labor too hard without allowing themselves change or periods of rest. Recreation is needful to those who are engaged in physical labor and is still more essential for those whose labor is principally mental. It is not essential to our salvation or for the glory of God to keep the mind laboring constantly and excessively, even upon religious themes. {2MCP 735.4}

There are amusements, such as dancing, card playing, chess, checkers, etc., which we cannot approve because Heaven condemns them. These amusements open the door for great evil. They are not beneficial in their tendency, but have an exciting influence, producing in some minds a passion for those plays which lead to gambling and dissipation. All such plays should be condemned by Christians, and something perfectly harmless should be substituted in their place.—Testimonies for the Church 1:514 (1867). {2MCP 736.1}

Depending Upon God, We Refuse to Be Discouraged (counsel to an overworked executive)—The Lord has graciously spared your life to work in His lines. He does not want you to work yourself, independent of the only power which can work successfully to accomplish His designs. Then do not fret, but trust, looking unto Jesus, the Author and Finisher of your faith. Do not be in too much of a hurry. That which you can do without great taxation to your physical and mental powers, do, but do not feel that you must take so many cares and burdens that you cannot keep your own soul in the love of God. {2MCP 736.2}

The vineyard is the Lord's; the work in every part is His, and He would have you so labor that your physical, mental, and moral powers shall be preserved. Bear in mind that you are cooperating with heavenly agencies. Do not allow the enemy to have the least partnership in the firm. Receive your orders from God, and in no wise be discouraged because you can only do the work of a finite agent. The Infinite will work with His power to give you efficiency. {2MCP 736.3}

Do not think you are left to do impossible things. Do not expect impossible things of others. Paul may plant, and Apollos water, but God giveth the increase (see 1 1 Corinthians

3:6). “Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure” (Psalm 102:25, 26). “They all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail” (Hebrews 1:11, 12).—Letter 86a, 1893. {2MCP 736.4}

Individual Efforts Necessary—The victims of evil habit must be aroused to the necessity of making an effort for themselves. Others may put forth the most earnest endeavor to uplift them, the grace of God may be freely offered, Christ may entreat, His angels may minister; but all will be in vain unless they themselves are roused to fight the battle in their own behalf.... {2MCP 737.1}

Feeling the terrible power of temptation, the drawing of desire that leads to indulgence, many a man cries in despair, “I cannot resist evil.” Tell him that he can, that he must, resist. He may have been overcome again and again, but it need not be always thus. He is weak in moral power, controlled by the habits of a life of sin. His promises and resolutions are like ropes of sand. The knowledge of his broken promises and forfeited pledges weakens his confidence in his own sincerity and causes him to feel that God cannot accept him or work with his efforts. But he need not despair.—The Ministry of Healing, 174, 175 (1905). {2MCP 737.2}

Aim Is Important—Success in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of today.—Education, 262 (1903). {2MCP 737.3}

The Highest Culture of the Mind—The knowledge of God is obtained from His Word. The experimental knowledge of true godliness, in daily consecration and service to God, ensures the highest culture of mind, soul, and body; and this consecration of all our powers to God prevents self-exaltation. The impartation of divine power honors our sincere striving after wisdom for the conscientious use of our highest faculties to honor God and bless our fellowmen. As these faculties are derived from God, and not self-created, they should be appreciated as talents from God to be employed in His service.—Manuscript 16, 1896. {2MCP 737.4}

Positive Virtues Promote Health—Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. “A merry [rejoicing] heart doeth good like a medicine” (Proverbs 17:22).—The Ministry of Healing, 241 (1905). {2MCP 738.1}

Chapter 82— Working With Science

Information, Power, Goodness, and Character—True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle.—Education, 225 (1903). {2MCP 739.1}

God the Author of Science—God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in His created works. {2MCP 739.2}

Ignorance may try to support skepticism by appealing to science; but instead of upholding skepticism, true science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the written word agree, and each sheds light on the other. Together they lead us to God by teaching us something of the wise and beneficent laws through which He works.—Counsels to Parents, Teachers, and Students, 426 (1913). {2MCP 739.3}

Religion and Science—True knowledge is divine. Satan insinuated into the minds of our first parents a desire for

a speculative knowledge, whereby he declared they would greatly improve their condition; but in order to gain this, they must take a course contrary to God's holy will, for God would not lead them to the greatest heights. It was not God's purpose that they should obtain knowledge that had its foundation in disobedience. This was a broad field into which Satan was seeking to lead Adam and Eve, and it is the same field that he opens for the world today by his temptations.... {2MCP 739.4}

The great reason why so few of the world's great men and those having a college education are led to obey the commandments of God is that they have separated education from religion, thinking that each should occupy a field by itself. God presented a field large enough to perfect the knowledge of all who should enter it. This knowledge was obtained under divine supervision; it was bound about with the immutable law of Jehovah, and the result would have been perfect blessedness.—Testimonies for the Church 5:503 (1889). {2MCP 740.1}

Science is Power—A knowledge of true science is power; and it is the purpose of God that this knowledge shall be taught in our schools as a preparation for the work that is to precede the closing scenes of this earth's history.—Counsels to Parents, Teachers, and Students, 19 (1913). {2MCP 740.2}

Harmony of Science and Religion—The college at Battle Creek [the first SDA college] was established for the purpose of teaching the sciences and at the same time leading the students to the Saviour, whence all true knowledge flows. Education acquired without Bible religion is disrobed of its true brightness and glory. {2MCP 740.3}

I sought to impress upon the students the fact that our school is to take a higher position in an educational point of view than any other institution of learning, by opening before the young nobler views, aims, and objects in life and educating them to have a correct knowledge of human duty and eternal interests. The great object in the establishment of our college was to give correct views, showing the harmony of science and Bible religion.—Testimonies for the Church 4:274 (1879). {2MCP 740.4}

A Knowledge of Science Needed—Young men who desire to enter the field as ministers, colporteurs, or canvassers should first receive a suitable degree of mental training as well as a special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's Word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth.—Gospel Workers, 81 (1915). {2MCP 741.1}

The Most Important Science—While the knowledge of science is power, the knowledge that Jesus came in person to impart is still greater power. The science of salvation is the most important science to be learned in the preparatory school of earth. The wisdom of Solomon is desirable, but the wisdom of Christ is far more desirable and more essential. We cannot reach Christ through a mere intellectual training, but through Him we can reach the highest round of the ladder of intellectual greatness. While the pursuit of knowledge in art, in literature, and in trades should not be discouraged, the student should first secure an experimental knowledge of God and His will.—Counsels to Parents, Teachers, and Students, 19 (1913). {2MCP 741.2}

Christ Employed the Science of All True Science—Without employing any compulsion, without using any violence, He [Christ] blends the will of the human subject to the will of God. This is the science of all true science, for by it a mighty change is wrought in mind and character—the change that must be wrought in the life of every one who passes through the gates of the city of God.—Letter 155, 1902. (My Life Today, 340.) {2MCP 741.3}

Research Does Not Conflict With Revelation—God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. Science opens new wonders to our view; she soars high and explores new depths, but she brings nothing from her research that conflicts with divine revelation.—The Signs of the Times, March 20, 1884. (The S.D.A. Bible Commentary 7:916.) {2MCP 741.4}

Science Cannot Search Out Divine Secrets—"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever" (Deuteronomy 29:29). Just how God accomplished the work of creation He has never revealed to men; human science cannot search out the secrets of the Most High. His creative power is as incomprehensible as His existence.—Patriarchs and Prophets, 113 (1890). {2MCP 742.1}

The Bible Our Guide in Science—We are dependent on the Bible for a knowledge of the early history of our world, of the creation of man, and of his fall. Remove the Word of God, and what can we expect but to be left to fables and conjectures and to that enfeebling of the intellect which is the sure result of entertaining error. {2MCP 742.2}

We need the authentic history of the origin of the earth, of the fall of Lucifer, and of the introduction of sin into the world. Without the Bible, we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But, having in our possession an authentic history of the beginning of the world, we need not hamper ourselves with human conjectures and unreliable theories. {2MCP 742.3}

Wherever Christians are, they may hold communion with God. And they may enjoy the intelligence of sanctified science. Their minds may be strengthened, even as Daniel's was. God gave him "knowledge and skill in all learning and wisdom." Among all the youth examined by Nebuchadnezzar, there "was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm" (Daniel 1:19, 20).—RH, Nov 10, 1904. {2MCP 742.4}

All Truth Consistent With Itself—These persons [who disbelieve the Genesis account] have lost the simplicity of faith. There should be a settled belief in the divine authority of God's Holy Word. The Bible is not to be tested by men's ideas of science. Human knowledge is an unreliable guide. Skeptics who read the Bible for the sake of caviling may, through an imperfect comprehension of either science or revelation, claim to find contradictions between them; but rightly understood, they are in perfect harmony. Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. All truth, whether in nature or in revelation, is consistent with itself in all its manifestations.—Patriarchs and Prophets, 114 (1890). {2MCP 743.1}

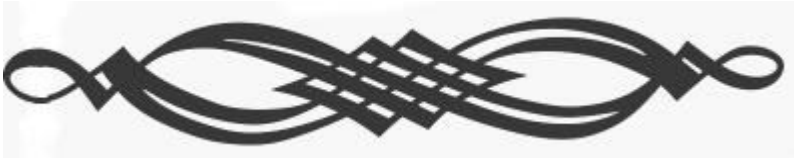
Some Points to Guard—We need to guard continually against the sophistry in regard to geology and other branches of science falsely so called, which have not one semblance of truth. The theories of great men need to be carefully sifted of the slightest trace of infidel suggestions. One tiny seed sown by teachers in our schools, if received by the students, will raise a harvest of unbelief. The Lord has given all the brilliancy of intellect that man

possesses, and it should be devoted to His service.—The Review and Herald, March 1.1898. (The S.D.A. Bible Commentary 7:916.) {2MCP 743.2}

Appreciation of Science Vitalized by God's Spirit—Knowledge is power, but it is a power for good only when united with true piety. It must be vitalized by the Spirit of God in order to serve the noblest purposes. The closer our connection with God, the more fully can we comprehend the value of true science; for the attributes of God, as seen in His created works, can be best appreciated by him who has a knowledge of the Creator of all things, the Author of all truth. Such can make the highest use of knowledge, for when brought under the full control of the Spirit of God, their talents are rendered useful to the fullest extent.—Counsels to Parents, Teachers, and Students, 38 (1913). {2MCP 743.3}

The Handmaid of Religion—There must be schools established upon the principles and controlled by the precepts of God's Word. Another spirit must be in our schools to animate and sanctify every branch of education. Divine cooperation must be fervently sought. And we shall not seek in vain. {2MCP 744.1}

The promises of God's Word are ours. We may expect the presence of the Heavenly Teacher. We may see the Spirit of the Lord diffused as in the schools of the prophets and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man—soul, body, and spirit—and the glory of God through Christ.—The Signs of the Times, August 13, 1885. (Fundamentals of Christian Education, 99.) {2MCP 744.2}



Chapter 83— Geriatrics

Usefulness Not at an End—The aged also need the helpful influences of the family. In the home of brethren and sisters in Christ can most nearly be made up to them the loss of their own home. If encouraged to share in the interests and occupations of the household, it will help them to feel that their usefulness is not at an end. Make them feel that their help is valued, that there is something yet for them to do in ministering to others, and it will cheer their hearts and give interest to their lives.—The Ministry of Healing, 204 (1905). {2MCP 745.1}

Familiar Surroundings Desirable—As far as possible let those whose whitening heads and failing steps show that they are drawing near to the grave remain among friends and familiar associations. Let them worship among those whom they have known and loved. Let them be cared for by loving and tender hands.—The Ministry of Healing, 204 (1905). {2MCP 745.2}

Homes for Aged Not the Remedy—The matter of caring for our aged brethren and sisters who have no homes is constantly being urged. What can be done for them? The light which the Lord has given me has been repeated: It is not best to establish institutions for the care of the aged, that they may be in a company together. Nor should they be sent away from home to receive care. Let the members of every family minister to their own relatives. When this is not possible, the work belongs to the church, and it should be accepted both as a duty and as a privilege. All who have Christ's spirit will regard the feeble and aged with special respect and tenderness.—Testimonies for the Church 6:272 (1900). {2MCP 745.3}

Sweetens and Refines the Life—The presence in our homes of one of these helpless ones is a precious opportunity to cooperate with Christ in His ministry of mercy and to develop traits of character like His. There is a blessing in the association of the old and the young. The young may bring sunshine into the hearts and lives of the aged. Those whose hold on life is weakening need the benefit of contact with the hopefulness and buoyancy of youth. And the young may be helped by the wisdom and experience of the old. Above all they need to learn the lesson of unselfish ministry. The presence of one in need of sympathy and forbearance and self-sacrificing love would be to many a household a priceless blessing. It would sweeten and refine the homelife and call forth in old and young those Christlike graces that would make them beautiful with a divine beauty and rich in heaven's imperishable treasure.—The Ministry of Healing, 204, 205 (1905). {2MCP 746.1}

Youth and Age Uniting Forces—How touching to see youth and old age relying one upon the other: the youth looking up to the aged for counsel and wisdom, the aged looking to the youth for help and sympathy. This is as it should be. God would have the young possess such qualification of character that they shall find delight in the friendship of the

old, that they may be united in the endearing bonds of affection to those who are approaching the borders of the grave.—The Signs of the Times, October 19, 1888. (Sons and Daughters of God, 161.) {2MCP 746.2}

The Care of Aged Parents—Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority.—Patriarchs and Prophets, 308 (1890). {2MCP 747.1}

Vigor Declines as Years Advance—Those who have the aged to provide for should remember that these especially need warm, comfortable rooms. Vigor declines as years advance, leaving less vitality with which to resist unhealthful influences; hence the greater necessity for the aged to have plenty of sunlight and fresh, pure air.—The Ministry of Healing, 275 (1905). {2MCP 747.2}

Adjusting to Declining Mental Strength—It is frequently the case that aged persons are unwilling to realize and acknowledge that their mental strength is failing. They shorten their days by taking care which belongs to their children. Satan often plays upon their imagination and leads them to feel a continual anxiety in regard to their money. It is their idol, and they hoard it with miserly care. They will sometimes deprive themselves of many of the comforts of life and labor beyond their strength, rather than use the means which they have. In this way they place themselves in continual want, through fear that sometime in the future they shall want. {2MCP 747.3}

All these fears originate with Satan. He excites the organs which lead to slavish fears and jealousies which corrupt nobleness of soul and destroy elevated thoughts and feelings. Such persons are insane upon the subject of money. {2MCP 747.4}

If they would take the position which God would have them, their last days might be their best and happiest. Those who have children in whose honesty and judicious management they have reason to confide, should let their children make them happy. Unless they do this, Satan will take advantage of their lack of mental strength and will manage for them. They should lay aside anxiety and burdens and occupy their time as happily as they can, and be ripening up for heaven.—Testimonies for the Church 1:423, 424 (1864). {2MCP 748.1}

Recent Memory Passes Fast—He who has grown old in the service of God may find his mind a blank in regard to the things that are happening about him, and recent

transactions may soon pass from his memory; but his mind is all awake to the scenes and transactions of his childhood. Oh, that the youth may realize how important it is to keep the mind guarded, pure and clean, from corrupting thoughts and to preserve the soul from all debasing practices, for the purity or impurity of youth is reflected upon old age.—The Youth's Instructor, October 25, 1894. (Sons and Daughters of God, 78.) {2MCP 748.2}

Traits Intensify in Old Age—I was shown David entreating the Lord not to forsake him when he should be old, and what it was that called forth his earnest prayer. He saw that most of the aged around him were unhappy and that unhappy traits of character increased especially with age. If persons were naturally close and covetous, they were most disagreeably so in their old age. If they were jealous, fretful, and impatient, they were especially so when aged.—Testimonies for the Church 1:422 (1864). {2MCP 748.3}

Unrestrained Jealousy and Failing Judgment—David was distressed as he saw that kings and nobles who seemed to have the fear of God before them while in the strength of manhood became jealous of their best friends and relatives when aged. They were in continual fear that it was selfish motives which led their friends to manifest an interest for them. They would listen to the hints and the deceptive advice of strangers in regard to those in whom they should confide. Their unrestrained jealousy sometimes burned into a flame because all did not agree with their failing judgment. Their covetousness was dreadful. They often thought that their own children and relatives were wishing them to die in order to take their place and possess their wealth and receive the homage which had been bestowed upon them. And some were so controlled by their jealous, covetous feelings as to destroy their own children.—Testimonies for the Church 1:422, 423 (1864). {2MCP 748.4}

David's Prayer for His Old Age—David marked that although the lives of some while in the strength of manhood had been righteous, as old age came upon them they seemed to lose their self-control. Satan stepped in and guided their minds, making them restless and dissatisfied. He saw that many of the aged seemed forsaken of God and exposed themselves to the ridicule and reproaches of his enemies. {2MCP 749.1}

David was deeply moved; he was distressed as he looked forward to the time when he should be aged. He feared that God would leave him and that he would be as unhappy as other aged persons whose course he had noticed, and would be left to the reproach of the enemies of the Lord. With this burden upon him he earnestly prays, "Cast me not off in the time of old age; forsake me not when my strength faileth." "O God, Thou hast taught me from my youth; and hitherto have I declared Thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have showed Thy strength unto this generation, and Thy power to everyone that is to come" (Psalm 71:9, 17, 18). David felt the necessity of guarding against the evils which attend old age.—Testimonies for the Church 1:423 (1864). {2MCP 749.2}

Providing for Use of Entrusted Means—Brother L is a steward of God. He has been entrusted with means and should be awake to his duty and render to God the things that are God's. He should not fail to understand the claims that God has upon him. While he lives and has his reasoning powers, he should improve the opportunity of appropriating the property that God has entrusted to him, instead of leaving it for others to use and appropriate after the close of his life.—Testimonies for the Church 2:675 (1871). {2MCP 750.1}

Do Not Leave Loose Ends—Brother L should have his business all straight and not left at loose ends. It is his privilege to be rich in good works and to lay up for himself a good foundation against the time to come that he may lay hold on eternal life. It is not safe for him to follow his failing judgment. He should counsel with experienced brethren and seek wisdom of God that he may do up his work well. He should now be really in earnest, providing himself "bags which wax not old, a treasure in the heavens that faileth not."—Testimonies for the Church 2:676 (1871). {2MCP 750.2}

Aged Workers Not to Be Set Aside—The most tender interest should be cherished toward those whose life interest is bound up with the work of God. Notwithstanding their many infirmities, these workers still possess talents that qualify them to stand in their lot and place. God desires them to occupy leading positions in His work. They have stood faithful amid storm and trial and are among our most valuable counselors. How thankful we should be that they can still use their gifts in the Lord's service! {2MCP 750.3}

Let not the fact be lost sight of that in the past these earnest wrestlers sacrificed everything to advance the work. The fact that they have grown old and gray in the service of God is no reason why they should cease to exert an influence superior to the influence of men who have far less knowledge of the work and far less experience in divine things. {2MCP 750.4}

Though worn and unable to bear the heavier burdens that younger men can and should carry, their value as counselors is of the highest order. They have made mistakes, but they have learned wisdom from their failures; they have learned to avoid errors and dangers, and are they not then competent to give wise counsel? They have borne test and trial, and though they have lost some of their vigor, they are not to be pushed aside by less-experienced workers who know very little about the labor and self-sacrifice of these pioneers. The Lord does not thus lay them aside. He gives them special grace and knowledge.—Testimonies for the Church 7:287, 288 (1902). {2MCP 751.1}

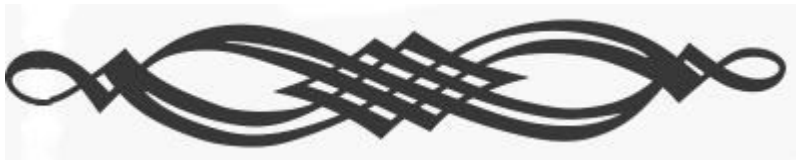
To Be Honored and Respected—The old standard-bearers who are still living should not be put in hard places. Those who served their Master when the work went hard, who endured poverty and remained faithful to the truth when our numbers were small, are ever to be honored and respected. I am instructed to say: Let every believer respect the aged pioneers who have borne trials and hardships and many privations. They are God's

workmen and have acted a prominent part in the building up of His work.—Testimonies for the Church 7:289 (1902). {2MCP 751.2}

To Be Treated as Fathers and Mothers—While the aged standard-bearers are in the field, let those who have been benefited by their labors care for and respect them. Do not load them down with burdens. Appreciate their advice, their words of counsel. Treat them as fathers and mothers who have borne the burden of the work. The workers who have in the past anticipated the needs of the cause do a noble work when, in the place of carrying all the burdens themselves, they lay them upon the shoulders of younger men and women and educate them as Elijah educated Elisha.—The Review and Herald, March 20, 1900. (Selected Messages 2:227.) {2MCP 751.3}

Counsel to Old and Tried Gospel Laborers—May the Lord bless and sustain our old and tried laborers. May He help them to be wise in regard to the preservation of their physical, mental, and spiritual powers. I have been instructed by the Lord to say to those who bore their testimony in the early days of the message: "God has endowed you with the power of reason, and He desires you to understand and obey the laws that have to do with the health of the being. Do not be imprudent. Do not overwork. Take time to rest. God desires you to stand in your lot and place, doing your part to save men and women from being swept downward by the mighty current of evil. He desires you to keep the armor on till He bids you lay it off. Not long hence you will receive your reward."—Testimonies for the Church 7:289 (1902). {2MCP 752.1}

The Greatest Danger—I am bidden to say to my aged brethren, Walk humbly with God. Be not accusers of the brethren. You are to do your appointed work under the direction of the God of Israel. The inclination to criticize is the greatest danger of many. The brethren whom you are tempted to criticize are called to bear responsibilities which you could not possibly carry, but you can be their helpers. You can do great service to the cause, if you will, by presenting your experience in the past in connection with the labors of others. The Lord has not given to any of you the work of correcting and censuring your brethren,—Letter 204, 1907. (Evangelism, 106, 107.) {2MCP 752.2}



Section 17—Practical Psychology

Chapter 84— Dealing with Emotions

We Cannot Read Motives—Remember that you cannot read hearts. You do not know the motives which prompted the actions that to you look wrong. There are many who have not received a right education; their characters are warped, they are hard and gnarled and seem to be crooked in every way. But the grace of Christ can transform them. Never cast them aside, never drive them to discouragement or despair by saying, "You have disappointed me, and I will not try to help you." A few words spoken hastily under provocation—just what we think they deserve—may cut the cords of influence that should have bound their hearts to ours. {2MCP 755.1}

The consistent life, the patient forbearance, the spirit unruffled under provocation, is always the most conclusive argument and the most solemn appeal. If you have had opportunities and advantages that have not fallen to the lot of others, consider this and be ever a wise, careful, gentle teacher. {2MCP 755.2}

In order to have the wax take a clear, strong impression of the seal, you do not dash the seal upon it in a hasty, violent way; you carefully place the seal on the plastic wax and quietly, steadily press it down until it has hardened in the mold. In like manner deal with human souls. The continuity of Christian influence is the secret of its power, and this depends on the steadfastness of your manifestation of the character of Christ. Help those who have erred, by telling them of your experiences. Show how—when you made grave mistakes—patience, kindness, and helpfulness on the part of your fellow workers gave you courage and hope.—Testimonies on Sabbath-School Work, 116, 117 (1900). (Counsels on Sabbath School Work, 100, 101.) {2MCP 755.3}

Contending With a Force That Captivates Body, Soul, and Mind—An intensity such as never before was seen is taking possession of the world. In amusement, in moneymaking, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. "Be still, and know that I am God" (Psalm 46:10).—Education, 260 (1903). {2MCP 756.1}

Healing of Spiritual Troubles—This world is a vast lazar house, but Christ came to heal the sick, to proclaim deliverance to the captives of Satan. He was in Himself health and strength. He imparted His life to the sick, the afflicted, those possessed of demons. He turned away none who came to receive His healing power. He knew that those who petitioned Him for help had brought disease upon themselves; yet He did not refuse to heal them. And when virtue from Christ entered into these poor souls, they were convicted of sin, and many were healed of their spiritual disease as well as of their physical maladies. The

gospel still possesses the same power, and why should we not today witness the same results?—The Desire of Ages, 823 (1898). {2MCP 756.2}

Humans, the Hands of Angels—Human agencies are the hands of heavenly instrumentalities, for heavenly angels employ human hands in practical ministry. Human agencies as hand helpers are to work out the knowledge and use the facilities of heavenly beings. By uniting with these powers that are omnipotent, we are benefited by their higher education and experience. Thus as we become partakers of the divine nature and separate selfishness from our lives, special talents for helping one another are granted us. This is Heaven's way of administering saving power.—Testimonies for the Church 6:456, 457 (1900). {2MCP 756.3}

The Human Part and the Divine Part in Times of Conflict—Always the Lord gives the human agent his work. Here is the divine and the human cooperation. There is the man working in obedience to divine light given. If Saul had said, Lord, I am not at all inclined to follow Your specified directions to work out my own salvation, then should the Lord have let ten times the light shine upon Saul, it would have been useless. {2MCP 757.1}

It is man's work to cooperate with the divine. And it is the very hardest, sternest conflict which comes with the purpose and hour of great resolve and decision of the human to incline the will and way to God's will and God's way, relying upon the gracious influences which accompanied him all his life long. The man must do the work of inclining—"For it is God which worketh in you [us] both to will and to do" (Philippians 2:13). The character will determine the nature of the resolve and the action. The doing is not in accordance with the feeling or the inclination but with the known will of our Father which is in heaven. Follow and obey the leadings of the Holy Spirit.—Letter 135, 1898. {2MCP 757.2}

Talk of God's Power—When someone asks how you are feeling, do not try to think of something mournful to tell in order to gain sympathy. Do not talk of your lack of faith and your sorrows and sufferings. The tempter delights to hear such words. When talking on gloomy subjects, you are glorifying him. We are not to dwell on the great power of Satan to overcome us. Often we give ourselves into his hands by talking of his power. {2MCP 757.3}

Let us talk instead of the great power of God to bind up all our interests with His own. Tell of the matchless power of Christ and speak of His glory. All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against evil and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway?—The Ministry of Healing, 253, 254 (1905). {2MCP 758.1}

Do Not Talk of Negative Feelings—If you do not feel lighthearted and joyous, do not talk of your feelings. Cast no shadow upon the lives of others. A cold, sunless religion never draws souls to Christ. It drives them away from Him into the nets that Satan has spread for the feet of the straying. Instead of thinking of your discouragements, think of the power you can claim in Christ's name. Let your imagination take hold upon things unseen. Let your thoughts be directed to the evidences of the great love of God for you. Faith can endure trial, resist temptation, bear up under disappointment. Jesus lives as our Advocate. All is ours that His mediation secures.—The Ministry of Healing, 488 (1905). {2MCP 758.2}

Smiles and Cheerful Words—If we look on the bright side of things, we shall find enough to make us cheerful and happy. If we give smiles, they will be returned to us; if we speak pleasant, cheerful words, they will be spoken to us again. {2MCP 758.3}

When Christians appear as gloomy and depressed as though they thought themselves friendless, they give a wrong impression of religion. In some cases the idea has been entertained that cheerfulness is inconsistent with the dignity of Christian character; but this all is a mistake. Heaven is all joy.—The Signs of the Times, February 12, 1885. {2MCP 758.4}

Cheerfulness Brightens the Pathway—It is the duty of everyone to cultivate cheerfulness instead of brooding over sorrow and troubles. Many not only make themselves wretched in this way, but they sacrifice health and happiness to a morbid imagination. There are things in their surroundings that are not agreeable, and their countenances wear a continual frown that more plainly than words expresses discontent. {2MCP 759.1}

These depressing emotions are a great injury to them healthwise, for by hindering the process of digestion they interfere with nutrition. While grief and anxiety cannot remedy a single evil, they can do great harm; but cheerfulness and hope, while they brighten the pathway of others, "are life unto those that find them, and health to all their flesh."—The Signs of the Times, February 12, 1885. (My Life Today, 153.) {2MCP 759.2}

Mealtime and Emotions—Learn for yourselves what you should eat, what kinds of food best nourish the body, and then follow dictates of reason and conscience. At mealtime cast off care and taxing thought. Do not be hurried, but eat slowly and with cheerfulness, your heart filled with gratitude to God for all His blessings. And do not engage in brain labor immediately after a meal. Exercise moderately, and give a little time for the stomach to begin its work.—Gospel Workers, 241, 242 (1892). (Counsels on Health, 565.) {2MCP 759.3}

Cherishing Error Hinders Mental Expansion—The mind in which error has once taken possession can never expand freely to truth, even after investigation. The old theories will claim recognition. The understanding of things that are true and elevated and

sanctifying will be confused. Superstitious ideas will enter the mind to mingle with the true, and these ideas are always debasing in their influence. {2MCP 759.4}

Christian knowledge bears its own stamp of unmeasured superiority in all that concerns the preparation for the future, immortal life. It distinguishes the Bible reader and believer, who has been receiving the precious treasures of truth, from the skeptic and the believer in pagan philosophy. {2MCP 759.5}

Cleave to the word, "It is written." Cast out of the mind the dangerous, obtrusive theories which, if entertained, will hold the mind in bondage so that the man shall not become a new creature in Christ. The mind must be constantly restrained and guarded. It must be given as food that only which will strengthen the religious experience.—Manuscript 42, 1904. (Medical Ministry, 89). {2MCP 760.1}

Divine Power the Only Hope of Reform—Apart from divine power, no genuine reform can be effected. Human barriers against natural and cultivated tendencies are but as the sandbank against the torrent. Not until the life of Christ becomes a vitalizing power in our lives can we resist the temptations that assail us from within and from without.—The Ministry of Healing, 130 (1905). {2MCP 760.2}

The power of the heavenly agencies must combine with the human. This is the only way for us to be successful.—Letter 34, 1891. {2MCP 760.3}

Not to Dwell Upon Our Own Emotions—It is not wise to look to ourselves and study our emotions. If we do this, the enemy will present difficulties and temptations that weaken faith and destroy courage. Closely to study our emotions and give way to our feelings is to entertain doubt and entangle ourselves in perplexity. We are to look away from self to Jesus.—The Ministry of Healing, 249 (1905). {2MCP 760.4}

Negative Emotions Changed by God's Spirit—When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the joy of heaven. No one sees the hand that lifts the burden or beholds the light descend from the courts above. The blessing comes when

by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God.—The Review and Herald, November 19, 1908. (My Life Today, 46.) {2MCP 761.5}

Great Wisdom Needed—Great wisdom is needed in dealing with diseases caused through the mind. A sore, sick heart, a discouraged mind, needs mild treatment.... It is through tender sympathy that this class of invalids can be benefited. The physician should first gain their confidence and then point them to the Great Healer. If their faith can be

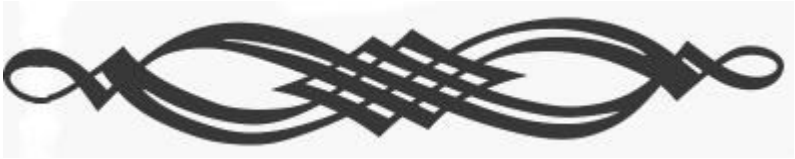
directed to the True Physician and they can have confidence that He has undertaken their case, this will bring relief to the mind and often give health to the body.—The Ministry of Healing, 244 (1905). {2MCP 761.1}

Christ's Tenderness in Dealing With Minds—Christ identifies His interest with that of humanity. The work that bears the divine credentials is that which manifests the spirit of Jesus, which reveals His love, His carefulness, His tenderness in dealing with the minds of men. What revelations would come to man if the curtain should be rolled back and you could see the result of your work in dealing with the erring who have needed most judicious treatment lest they should be turned out of the way. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Hebrews 12:12, 13).—SpT Series A, No. 3, pp. 9, 10, Aug 3, 1894. (Testimonies to Ministers and Gospel Workers, 184, 185.) {2MCP 761.2}

The Current of Life-giving Energy—The power of love was in all Christ's healing, and only by partaking of that love, through faith, can we be instruments for His work. If we neglect to link ourselves in divine connection with Christ, that current of life-giving energy cannot flow in rich streams from us to the people.—The Desire of Ages, 825 (1898). {2MCP 761.3}

The One Source of Abiding Peace—Abiding peace, true rest of spirit, has but one source. It was of this that Christ spoke when He said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28). "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you" (John 14:27). This peace is not something that He gives apart from Himself. It is in Christ, and we can receive it only by receiving Him.—The Ministry of Healing, 247 (1905). {2MCP 762.1}

His Experience to Be Ours—In Christ the cry of humanity reached the Father of infinite pity. As a man He supplicated the throne of God till His humanity was charged with a heavenly current that should connect humanity with divinity. Through continual communion He received life from God that He might impart life to the world. His experience is to be ours.—The Desire of Ages, 363 (1898). {2MCP 762.2}



Chapter 85— Counselling

The Need of Counselors—Oh, for generals, wise and considerate, well-balanced men, who will be safe advisers, who have some insight into human nature, who know how to direct and counsel in the fear of God.—Letter 45, 1893. (Selected Messages 2:362.) {2MCP 763.1}

An Ear That Can Listen With Sympathy—There is need of shepherds who, under the direction of the Chief Shepherd, will seek for the lost and straying. This means the bearing of physical discomfort and the sacrifice of ease. It means a tender solicitude for the erring, a divine compassion and forbearance. It means an ear that can listen with sympathy to heartbreaking recitals of wrong, of degradation, of despair and misery.—Gospel Workers, 184 (1915). {2MCP 763.2}

The Importance of the Work of the Pastor-Counselor—As the physician deals with physical disease, so does the pastor minister to the sin-sick soul. And his work is as much more important than that of the physician as eternal life is more valuable than temporal existence. The pastor meets with an endless variety of temperaments, and it is his duty to become acquainted with the members of the families that listen to his teachings in order to determine what means will best influence them in the right direction.—Gospel Workers, 388 (1915). {2MCP 763.3}

Take People Where They Are—To take people right where they are, whatever their position, whatever their condition, and help them in every way possible—this is gospel ministry. It may be necessary for ministers to go into the homes of the sick and say, “I am ready to help you, and I will do the best I can. I am not a physician, but I am a minister, and I like to minister to the sick and afflicted.” Those who are sick in body are nearly always sick in soul, and when the soul is sick, the body is made sick.—Manuscript 62, 1900. (Medical Ministry, 238). {2MCP 764.1}

Anticipating Sorrows—The Lord’s workers need the melting love of Jesus in their hearts. Let every minister live as a man among men. Let him, in well-regulated methods, go from house to house, bearing ever the censer of heaven’s fragrant atmosphere of love. Anticipate the sorrows, the difficulties, the troubles of others. Enter into the joys and cares of both high and low, rich and poor.—Letter 50, 1897. (Evangelism, 348, 349.) {2MCP 764.2}

Counsel Is Needed—The inexperienced need to be guided by wise counsel when in trial and assailed with temptation; they must be taught that attainments in spiritual things will cost them steadfast, well-directed effort. We must repeat it often to those newly come to the faith, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally,

and upbraideth not; and it shall be given him" (James 1:5). These words are to be presented in the spirit of the Master who gave them, for they are of more value than gold or silver or precious stones. {2MCP 764.3}

Teach the young disciples to put their hands in the hand of Christ, saying, "Lead me, guide me." What comfort and hope and blessing will the needy, perplexed souls receive if they will humbly seek God. The condition is that they come in faith, nothing wavering, asking for guidance in the day of perplexity. This pledge is given to every sincere seeker: "You shall have gracious answers." "You shall receive."{2MCP 764.4}

The instruction is to be often given that what God has said will never fail. It is better to trust in the Lord than to put confidence in princes. We must teach every soul to lay his requests by prayer on the mercy seat. Strength and grace will surely come to the one who does this, for the Lord has promised. And yet so many go in weakness because they do not believe that God will do just as He has said.—Manuscript 19, 1894. {2MCP 765.1}

God Has Given Rules—The father is the lawmaker of the household; and, like Abraham, he should make the law of God the rule of his home. God said of Abraham, "I know him, that he will command his children and his household" (Genesis 18:19). There would be no sinful neglect to restrain evil; no weak, unwise, indulgent favoritism; no yielding of his conviction of duty to the claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of just and righteous laws. {2MCP 765.2}

God has given rules for our guidance. Children should not be left to wander away from the safe path marked out in God's Word, into ways leading to danger, which are open on every side. Kindly but firmly, with persevering, prayerful effort, their wrong desires should be restrained, their inclinations denied.—The Ministry of Healing, 390, 391 (1905). {2MCP 765.3}

Listen to Counsel of Experience (words to a distraught husband and father)—You have been afloat in the world, but the eternal truth will prove an anchor to you. You need to guard your faith. Do not move from impulse or entertain vague theories. Experimental faith in Christ and submission to the law of God are of the highest consequence to you. Be willing to take the advice and counsel of those who have experience. Make no delay in the work of overcoming. Be true to yourself, to your children, and to God. Your afflicted son needs to be tenderly dealt with. As a father you should remember that the nerves that can thrill with pleasure can also thrill with keenest pain. The Lord identifies His interest with that of suffering humanity.—Testimonies for the Church 4:368 (1879). {2MCP 765.4}

When Counsel Might Have Saved Independent Youth From Ill-advised Marriages—When it is too late, they find that they have made a mistake and have imperiled their happiness in this life and the salvation of their souls. They would not admit that anyone

knew anything about the matter but themselves, when if counsel had been received, they might have saved themselves years of anxiety and sorrow. But advice is only thrown away on those who are determined to have their own way. Passion carries such individuals over every barrier that reason and judgment can interpose.—The Review and Herald, September 25, 1888. (Messages to Young People, 459.) {2MCP 766.1}

Some Qualifications for a Counselor—It is of great importance that the one who is chosen to care for the spiritual interests of patients and helpers be a man of sound judgment and undeviating principle, a man who will have moral influence, who knows how to deal with minds. He should be a person of wisdom and culture, of affection as well as intelligence. He may not be thoroughly efficient in all respects at first; but he should, by earnest thought and the exercise of his abilities, qualify himself for this important work. The greatest wisdom and gentleness are needed to serve in this position acceptably yet with unbending integrity; for prejudice, bigotry, and error of every form and description must be met.—Testimonies for the Church 4:546, 547 (1880). {2MCP 766.2}

Private Counseling Can Become a Snare (counsel to a minister)—Last night your case was forced to my notice, and I was talking with you as a mother talks with her son. I said, "Brother _____, you should not feel it to be your duty to converse with young ladies upon certain subjects, even if your wife is present. You are encouraging in them the idea that it is all right to communicate to ministers the family secrets and difficulties that should be brought before God, who understands the heart, who never makes a mistake, and who judges righteously. Refuse to listen to any communications of private matters, concerning either families or individuals. If persons are encouraged to come to one man with their troubles, they will think it all right to keep up this practice, and it will become a snare, not only to the soul who communicates, but to the one to whom these things are confided."—Letter 7, 1889. {2MCP 766.3}

Limitation of the Minister's Counsel to Women—Women have been attracted to you, and have been ready to pour into your ears their private troubles and family disappointments. You ought not to lend an ear to them, but tell them that you are yourself only an erring mortal; that God is their helper. Jesus knows the secrets of every heart, and He can bless and comfort them. Tell them that you might misjudge and be led to encourage evil, rather than reprove it. Point them to "the Lamb of God, which taketh away the sin of the world." If you will put on the armor and, crossing though it may be, give personal labor just where it is needed, to those who are closing the door against the light of heaven because of their selfishness and covetousness, you may not make so many friends, but you will save souls.—Letter 48, 1888. {2MCP 767.1}

Warnings Repeated—Let not women be attracted to you. Stand in the uprightness of your soul and tell them you are not their confessor. Jesus is the one to learn the secrets of the

heart. You are only human, and judging only from a human standpoint, you might make wrong decisions, give wrong counsel.—Manuscript 59, 1900. {2MCP 767.2}

I cannot see any light, my brother, in your having meetings for young ladies alone. Let there be experienced women to educate and train the young women in propriety of deportment and influence. Do not let them communicate their private history to any man living. This is not God's order, and you should not encourage anything of the kind.—Letter 9, 1889. {2MCP 768.1}

Factors in Effective Counseling—When a crisis comes in the life of any soul, and you attempt to give counsel or admonition, your words will have only the weight of influence for good that your own example and spirit have gained for you. You must *be* good before you can *do* good. You cannot exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others as it is for the rosebush to yield its fragrant bloom or the vine its purple clusters.—Thoughts from the Mount of Blessing, 127, 128 (1896). {2MCP 768.2}

The Training and Experience Which Prepared Moses as a Compassionate Counselor—Man would have dispensed with that long period of toil and obscurity, deeming it a great loss of time. But Infinite Wisdom called him who was to become the leader of his people to spend forty years in the humble work of a shepherd. The habits of caretaking, of self-forgetfulness and tender solicitude for his flock, thus developed would prepare him to become the compassionate, long-suffering shepherd of Israel. No advantage that human training or culture could bestow could be a substitute for this experience.—Patriarchs and Prophets, 247, 248 (1890). {2MCP 768.3}

Some Not Fitted to Deal With Minds (counsel to a minister)—You have some traits of character that unfit you to deal wisely with human minds. You do not work in a way that will produce the best results.—Letter 205, 1904. {2MCP 768.4}

To deal with minds is the nicest work in which men ever engaged. All are not fitted to correct the erring. They have not wisdom to deal justly, while loving mercy. They are not inclined to see the necessity of mingling love and tender compassion with faithful reproofs. Some are ever needlessly severe and do not feel the necessity of the injunction of the apostle: "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire" (Jude 1:22, 23).—Testimonies for the Church 3:269, 270 (1873). {2MCP 769.1}

Human Intellect Not Omnipotent—A clear conception of what God is and what He requires us to be will give us humble views of self. He who studies aright the Sacred Word will learn that human intellect is not omnipotent; that without the help which none but God

can give, human strength and wisdom are but weakness and ignorance.—Testimonies for the Church 5:24 (1882). {2MCP 769.2}

Manifesting the Grace of Christ—God would have every individual look less to the finite, depend less upon men. We have counselors who make manifest that they have not a knowledge of the grace of Christ and do not understand the truth as it is in Christ. {2MCP 769.3}

Those who are cooperating with God have humble opinions of themselves. They are not boastful, self-sufficient, and self-exalted. They are long-suffering, kind, full of mercy and good fruits. Human ambition takes the background with them. The righteousness of Christ goes before them, and the glory of the Lord is their reward.—SpT Series A, No. 3, p 49, May 7, 1895. (Testimonies to Ministers and Gospel Workers, 215, 216.) {2MCP 769.4}

Questions for Counselors—When we have tried to present the health reform to our brethren and sisters and have spoken to them of the importance of eating and drinking and doing all that they do to the glory of God, many by their actions have said, "It is nobody's business whether I eat this or that. Whatever we do we are to bear the consequences ourselves." {2MCP 769.5}

Dear friends, you are greatly mistaken. You are not the only sufferers from a wrong course. The society you are in bears the consequences of your wrongs, in a great degree, as well as yourselves. If you suffer from your intemperance in eating or drinking, we that are around you or associated with you are also affected by your infirmities. We have to suffer on account of your wrong course. {2MCP 770.1}

If it has an influence to lessen your powers of mind or body, we feel it when in your society and are affected by it. If, instead of having a buoyancy of spirit, you are gloomy, you cast a shadow upon the spirits of all around you. If we are sad and depressed and in trouble, you could, if in a right condition of health, have a clear brain to show us the way out and speak a comforting word to us. But if your brain is so benumbed by your wrong course of living that you cannot give us the right counsel, do we not meet with a loss? Does not your influence seriously affect us? {2MCP 770.2}

We may have a good degree of confidence in our own judgment, yet we want to have counselors; for "in the multitude of counselors there is safety." We desire that our course should look consistent to those we love, and we wish to seek their counsel and have them able to give it with a clear brain. But what care we for your judgment if your brain nerve power has been taxed to the utmost and the vitality withdrawn from the brain to take care of the improper food placed in your stomachs, or of an enormous quantity of even healthful food? What care we for the judgment of such persons? They see through a mass of undigested food. Therefore your course of living affects us. It is impossible for you to

pursue any wrong course without causing others to suffer.—Testimonies for the Church 2:356, 357 (1870). {2MCP 770.3}

Care in Approach—Those who ... are careless and abrupt in approaching persons would show the same defects of manner, the same want of tact and skill in dealing with minds, should they enter the ministry.—Testimonies for the Church 5:399 (1885). {2MCP 770.4}

How to Say "Plain" Things—I have been enabled to say some very plain things to those who have become confused. I dared not do otherwise than to tell them the truth, because a message was given me for them.—Letter 271, 1903. {2MCP 771.1}

Learn Christ's Way of Dealing With Minds—Learn to deal with minds as Christ did. Sharp things must sometimes be spoken, but be sure that the Holy Spirit of God is abiding in your heart before you speak the clear-cut truth; then let it cut its way. *You* are not to do the cutting.—General Conference Daily Bulletin, April 13, 1891. (Selected Messages 2:371.) {2MCP 771.2}

Sick Have Emotional Needs—Sympathy and tact will often prove a greater benefit to the sick than will the most skillful treatment given in a cold, indifferent way. When a physician comes to the sickbed with a listless, careless manner, looks at the afflicted one with little concern, by word or action giving the impression that the case is not one requiring much attention, and then leaves the patient to his own reflections, he has done that patient positive harm. The doubt and discouragement produced by his indifference will often counteract the good effect of the remedies he may prescribe.—The Ministry of Healing, 244 (1905). {2MCP 771.3}

No Reproach But a Kindly Hand—If you see one whose words or attitude shows that he is separated from God, do not blame him. It is not your work to condemn him, but come close to his side to help him. The parable of the straying sheep needs to be placed as a motto in every dwelling. The Divine Shepherd leaves the ninety and nine, and goes out into the wilderness to seek the one that is lost. {2MCP 771.4}

There are thickets, quagmires, and dangerous crevices in the rocks, and the Shepherd knows that if the sheep is in any of these places a friendly hand must lift it out. When He discovers the lost one, He does not heap reproaches upon it. He is only glad that He has found it alive. When He hears its bleating afar off, He encounters any and every difficulty that He may save His sheep that was lost. With firm yet gentle hand He parts the briers, or takes it from the mire; He tenderly lifts it to His shoulders and bears it back to the fold. The pure, sinless Redeemer bears the sinful, the unclean.—Manuscript 17, 1895. {2MCP 771.5}

Wise Counseling—Sympathy is good, wisely given, but it must be judiciously imparted, with a knowledge that the subject is deserving sympathy. What shall be said of receiving advice and counsel? Proverbs 25:9-12: "Debate thy cause with thy neighbor

himself; and discover not a secret to another: lest he that heareth it put thee to shame A word fitly spoken is like apples of gold in pictures of silver. As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." {2MCP 772.1}

When we can associate together to help one another heavenward, when the conversation is upon divine and heavenly things, then it amounts to something to talk; but when the conversation centers upon self and upon earthly and unimportant matters, silence is golden. The obedient ear will receive reproof with humility, patience, and teachableness. Then only do our communications with each other prove beneficial and fulfill all that God would have them. When both sides of the divine instruction are fulfilled, the wise reprover does his duty, and the obedient ear hears to a purpose and is benefited.—Letter 52, 1893. (Sons and Daughters of God, 166.) {2MCP 772.2}

Be Calm and Kind, Whatever Occurs—There will ever be things arising to annoy, perplex, and try the patience.... They must be prepared for this and not become excited or unbalanced. They must be calm and kind, whatever may occur....They should ever consider that they are dealing with men and women of diseased minds, who frequently view things in a perverted light and yet are confident that they understand matters perfectly.—Testimonies for the Church 3:182 (1872). {2MCP 772.3}

Do Not Expect Too Much—Ministers should be careful not to expect too much from persons who are still groping in the darkness of error.... They should be patient and wise in dealing with minds, remembering how manifold are the circumstances that have developed such different traits in individuals.—Testimonies for the Church 4:262 (1876). {2MCP 773.1}

The Atmosphere of Peace—The very first work, my brethren, is to secure the blessing of God in your own hearts. Then bring this blessing into your homes, put away your criticisms, overcome your exacting ways, and let the spirit of carefulness and kindness prevail. The atmosphere of your homes will be carried with you to the office, and heavenly peace will surround your souls. Wherever the love of Jesus reigns, there is pitying tenderness and thoughtfulness of others. The most precious work that my brethren can engage in is that of cultivating a Christlike character.—Testimonies for the Church 5:558, 559 (1889). {2MCP 773.2}

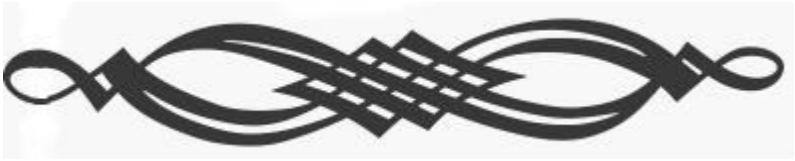
Lead to Fountains of Living Water—He who seeks to quench his thirst at the fountains of this world will drink only to thirst again. Everywhere men are unsatisfied. They long for something to supply the need of the soul. Only One can meet that want. The need of the world, "the Desire of all nations," is Christ. The divine grace which He alone can impart, is as living water, purifying, refreshing, and invigorating the soul.—The Desire of Ages, 187 (1898). {2MCP 773.3}

Understanding the Worldly Point of View—An enlightened judgment compels us to acknowledge that heavenly things are superior to the things of earth, and yet the depraved heart of man leads him to give precedence to the things of the world. The opinions of great men, the theories of science, falsely so called, are blended with the truths of Holy Writ.—The Review and Herald, November 24, 1891. {2MCP 773.4}

The Great Counselor—Come to God with all your needs. Don't go to others with your trials and temptations; God alone can help you. If you fulfill the conditions of God's promises, the promises will be fulfilled to you. If your mind is stayed upon God, you will not go from a state of ecstasy to the valley of despondency when trial and temptation come upon you. You will not talk doubt and gloom to others. You will not say, "I do not know about this or that. I do not feel happy. I am not sure that we have the truth." You will not do this, for you will have an anchor to the soul both sure and steadfast. {2MCP 774.1}

When we talk discouragement and gloom, Satan listens with fiendish joy, for it pleases him to know that he has brought you into his bondage. Satan cannot read our thoughts, but he can see our actions, hear our words; and from his long knowledge of the human family, he can shape his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. Oh, that we might control our words and actions! How strong we would become if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them.—The Review and Herald, May 19, 1891. {2MCP 774.2}

There stands among you the Mighty Counselor of the ages, inviting you to place your confidence in Him. Shall we turn away from Him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we fallen so far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give?—The Review and Herald, June 9, 1910. {2MCP 774.3}



Chapter 86— Sharing Confidences

Trustworthiness Brings Peace of Mind—Christ inquires of everyone professing His name, "Lovest thou Me?" If you love Jesus, you will love the souls for whom He died. A man may not bear the most pleasant exterior, he may be deficient in many respects; but if he has a reputation for straightforward honesty, he will gain the confidence of others. The love of truth, the dependence and confidence which men can place in him, will remove or overbear objectionable features in his character. Trustworthiness in your place and calling, a willingness to deny self for the purpose of benefiting others, will bring peace of mind and the favor of God.—Testimonies for the Church 4:353 (1879). {2MCP 775.1}

Reaction to Betrayed Confidence—Until the judgment you will never know the influence of a kind, considerate course toward the inconsistent, the unreasonable, the unworthy. When we meet with ingratitude and betrayal of sacred trusts, we are roused to show our contempt or indignation. This the guilty expect; they are prepared for it. But kind forbearance takes them by surprise and often awakens their better impulses and arouses a longing for a nobler life.—The Ministry of Healing, 495 (1905). {2MCP 775.2}

Our Confidant Is Jesus—There are few who rightly appreciate or improve the precious privilege of prayer. We should go to Jesus and tell Him all our needs. We may bring Him our little cares and perplexities as well as our greater troubles. Whatever arises to disturb or distress us, we should take it to the Lord in prayer. When we feel that we need the presence of Christ at every step, Satan will have little opportunity to intrude his temptations. It is his studied effort to keep us away from our best and most sympathizing friend. We should make no one our confidant but Jesus. We can safely commune with Him of all that is in our hearts.—Testimonies for the Church 5:200, 201 (1882). {2MCP 776.1}

A Caution Concerning Confessions—Never encourage men to look to you for wisdom. When men come to you for counsel, point them to the One who reads the motives of every heart. A different spirit must come into our ministerial work. No persons must act as confessors; no man must be exalted as supreme. Our work is to humble self and to exalt Christ before the people. After His resurrection, the Saviour promised that His power would be with all who would go forth in His name. Let this power and this name be exalted. We need to keep continually before our minds the prayer of Christ when He prayed that self might be sanctified by truth and righteousness.—Manuscript 137, 1907. (Selected Messages 2:170.) {2MCP 776.2}

Do Not Confess Secret Sins to Humans Unless Led by Holy Spirit—Present these thoughts to the persons who come asking for your prayers: we are human; we cannot read the heart or know the secrets of your life. These are known only to yourself and God. {2MCP 776.3}

If you now repent of your sin, if any of you can see that in any instance you have walked contrary to the light given you of God and have neglected to give honor to the body, the temple of God, but by wrong habits have degraded the body which is Christ's property, make confession of these things to God. Unless you are wrought upon by the Holy Spirit in special manner to confess your sins of private nature to man, do not breathe them to any soul.—*Our Camp Meetings,* pp 44, 45, 1892. (Counsels on Health, 373, 374.) {2MCP 776.4}

Make God Man's Confessor—Everyone needs a practical experience in trusting God for himself. Let no man become your confessor; open the heart to God; tell Him every secret of the soul. Bring to Him your difficulties, small and great, and He will show you a way out of them all. He alone can know how to give the very help you need.—Gospel Workers, 418 (1915). {2MCP 777.1}

I Have Confessed to God; He Has Forgiven My Sin—It is not praiseworthy to talk of our weakness and discouragement. Let each one say, "I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak. I have no excuse to plead for being dwarfed in my religious life. But I am seeking to obtain completeness of character in Christ. I have sinned, and yet I love Jesus. I have fallen many times, and yet He has reached out His hand to save me. I have told Him all about my mistakes. I have confessed with shame and sorrow that I have dishonored Him. I have looked to the cross and have said, All this He suffered for me. The Holy Spirit has shown me my ingratitude, my sin in putting Christ to open shame. He who knows no sin has forgiven my sin. He calls me to a higher, nobler life, and I press on to the things that are before."—Manuscript 161, 1897. {2MCP 777.2}

No Special Virtue in Confessing to Man—I hope that none will obtain the idea that they are earning the favor of God by confession of sins or that there is special virtue in confessing to human beings. There must be in the experience that faith that works by love and purifies the soul. The love of Christ will subdue the carnal propensities. The truth not only bears within itself the evidence of its heavenly origin but proves that by the grace of God's Spirit it is effectual in the purification of the soul. The Lord would have us come to Him daily with all our troubles and confessions of sin, and He can give us rest in wearing His yoke and bearing His burden. His Holy Spirit, with its gracious influences, will fill the soul, and every thought will be brought into subjection to the obedience of Christ.—Testimonies for the Church 5:648 (1889). {2MCP 777.3}

Man Not to Confess to Fallen Man—It is no degradation for man to bow down before his Maker and confess his sins and plead for forgiveness through the merits of a crucified and risen Saviour. It is noble to acknowledge your wrong before Him whom you have wounded by transgression and rebellion. It lifts you up before men and angels; for "he that humbleth himself shall be exalted." {2MCP 778.1}

But he who kneels before fallen man and opens in confession the secret thoughts and imaginations of his heart is dishonoring himself by debasing his manhood and degrading every noble instinct of his soul.... It is this degrading confession of man to fallen man that accounts for much of the increasing evil which is defiling the world and fitting it for final destruction.—Testimonies for the Church 5:638, 639 (1889). {2MCP 778.2}

Open Confession of Secret Sins Sows Seeds of Evil—I have been shown that many, many confessions should never be spoken in the hearing of mortals; for the result is that which the limited judgment of finite beings does not anticipate. Seeds of evil are scattered in the minds and hearts of those who hear, and when they are under temptation, these seeds will spring up and bear fruit, and the same sad experience will be repeated. For, think the tempted ones, these sins cannot be so very grievous; for did not those who have made confession, Christians of long standing, do these very things? Thus the open confession in the church of these secret sins will prove a savor of death rather than of life.—Testimonies for the Church 5:645 (1889). {2MCP 778.3}

Revealing of Secrets Separates a Soul from God—I saw that when sisters who are given to talk get together, Satan is generally present; for he finds employment. He stands by to excite the mind and make the most of the advantage he has gained. He knows that all this gossip and talebearing and revealing of secrets and dissecting of character separates the soul from God. It is death to spirituality and a calm religious influence. {2MCP 779.1}

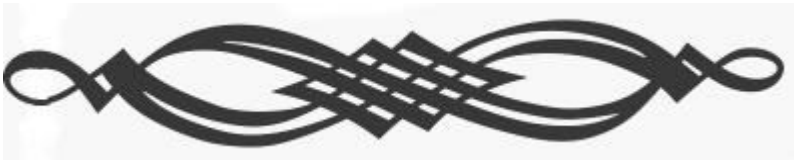
Sister_____ sins greatly with her tongue. She ought by her words to have an influence for good, but she frequently talks at random. Sometimes her words put a different construction upon things than they will bear. Sometimes there is exaggeration. Then there is misstatement. There is no intention to misstate, but the habit of much talking and talking upon things that are unprofitable has been so long cherished that she has become careless and reckless in her words and frequently does not know what she is stating herself. This destroys any influence for good she might have. It is time there was an entire reform in this respect. Her society has not been prized as it would have been had she not indulged in this sinful talking.—Testimonies for the Church 2:185, 186 (1868). {2MCP 779.2}

Pouring Troubles Into Human Ears—Sometimes we pour our troubles into human ears, tell our afflictions to those who cannot help us, and neglect to confide all to Jesus, who is able to change the sorrowful way to paths of joy and peace.—The Signs of The Times, March 17, 1887, par. 4. (Our High Calling, 97.) {2MCP 779.3}

Beware of Men Who Know Not God—Continuing His instruction to His disciples, Jesus said, “Beware of men.” They were not to put implicit confidence in those who knew not God and open to them their counsels; for this would give Satan’s agents an advantage. Man’s inventions often counterwork God’s plans. Those who build the temple of the Lord are to build according to the pattern shown in the mount—the divine similitude. God is dishonored and the gospel is betrayed when His servants depend on the counsel of men who

are not under the guidance of the Holy Spirit. Worldly wisdom is foolishness with God. Those who rely upon it will surely err.—The Desire of Ages, 354 (1898). {2MCP 779.4}

Do Not Betray Confidence or Holy Trust—There will come a crisis in every one of our institutions. Influences will be at work against them from both believers and unbelievers. There must be no betraying of confidence or holy trust now to benefit or exalt self. We should constantly watch our life with jealous care lest we leave wrong impressions upon the world. Say it, act it: "I am a Christian. I cannot act upon the world's maxims. I must love God supremely and my neighbor as myself. I cannot enter into or connive at any arrangement which will interfere in the slightest manner with my usefulness or weaken my influence or destroy the confidence of anyone in God's instrumentalities."—Testimonies for the Church 5:479 (1889). {2MCP 780.1}



Chapter 87— Psychology and Theology

Found in Holy Scriptures—The true principles of psychology are found in the Holy Scriptures. Man knows not his own value. He acts according to his unconverted temperament of character because he does not look unto Jesus, the Author and Finisher of his faith. He who comes to Jesus, he who believes on Him and makes Him his Example, realizes the meaning of the words, "To them gave He power to become the sons of God" (John 1:12). {2MCP 781.1}

But when he takes his place at the feet of Jesus, he is enabled to see mirrored in his own wicked, sinful life the awful depths of depravity to which the unconverted human heart can sink. He catches a glimpse of the pure character of the Sinless One, a glimpse of the perfection that is given to the repentant, converted sinner. Clothed in the bright robe of his Redeemer's character, he sits together with Christ in heavenly places.—Manuscript 121, 1902. {2MCP 781.2}

God Understands Exactly the Working of the Human Mind—The Lord God is exact and infallible in His comprehension. He understands the working of the human mind, the active principles of the human agents He has formed, just how they will be moved upon by the objects that come before them, and in what manner they will act under every temptation that can try them, and in every circumstance in which they are placed. {2MCP 781.3}

"For the ways of man are before the eyes of the Lord, and He pondereth all his goings" (Proverbs 5:21). "The eyes of the Lord are in every place" (Proverbs 15:3). "He looketh to the ends of the earth, and seeth under the whole heaven" (Job 28:24). "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts" (1 Chronicles 28:9). He knows the things that come into our minds, every one of them. "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do" (Hebrews 4:13).—Letter 18, 1895. {2MCP 782.1}

God Knows All the Mysterious Workings of the Human Mind—Will men and women consider how God regards the creatures He has made? He formed man's mind. We do not think one noble thought that does not come from Him. He knows all the mysterious workings of the human mind, for did He not make it? God sees that sin has debased and degraded man, but He looks upon him with pity and compassion; for He sees that Satan has him in his power.—Manuscript 56, 1899. (The S.D.A. Bible Commentary 6:1105.) {2MCP 782.2}

Religion Brings Peace and Happiness—The impressions left on minds have been that religion is injurious to health. This is erroneous and should not be entertained. Pure religion

brings peace, happiness, contentment. Godliness is profitable to this life and the life to come.—Letter 1b, 1873. {2MCP 782.3}

To Sit at Jesus' Feet Versus Leaning on Human Understanding—Christ must be blended with all our thoughts, our feelings, our affections. He must be exemplified in the minutest details of everyday service in the work that He has given us to do. When, in the place of leaning upon human understanding or conforming to worldly maxims, we sit at the feet of Jesus, eagerly drinking in His words, learning of Him, and saying, "Lord, what wilt Thou have me to do?" our natural independence, our self-confidence, our strong self-will, will be exchanged for a childlike, submissive, teachable spirit. When we are in right relation to God, we shall recognize Christ's authority to direct us and His claim to our unquestioning obedience.—Letter 186, 1902. (Our High Calling, 99.) {2MCP 782.4}

Blend Science of True Godliness With Science of Mind Philosophy—He has not given any additional light to take the place of His Word. This light is to bring confused minds to His Word, which, if eaten and digested, is as the lifeblood of the soul. Then good works will be seen as light shining in darkness. {2MCP 783.1}

If, while you have been studying the science of mind philosophy, you had diligently studied the science of true godliness, your Christian experience would be very different from what it is. Why have you turned from the pure streams of Lebanon to drink of the murky waters of the plain—the deceitfulness of human inventions? The heart needs a power that is found only in the Word of God. This power is the bread of life, which, if a man eat thereof, he shall live forever. He is not merely to taste occasionally of the bread which comes down from heaven. He is to live on the words which are spirit and life to the receiver. The earnest grasp of truth, the personal appropriation of the words of Christ, works a transformation in the character.—Letter 130, 1901. {2MCP 783.2}

The Holy Spirit Fills the Cleansed Mind—We need to be constantly filling the mind with Christ and emptying it of selfishness and sin.... Just as surely as you empty your mind of vanity and frivolity, the vacuum will be supplied with that which God is waiting to give you—His Holy Spirit. Then out of the good treasure of the heart you will bring forth good things, rich gems of thought, and others will catch the words.... Your thoughts and affections will dwell upon Christ, and you will reflect upon others that which has shone upon you from the Sun of righteousness.—The Review and Herald, March 15, 1892. (Our High Calling, 115.) {2MCP 783.3}

Principles Apply to Every Circumstance—The Lord has uttered His voice in His Holy Word. Those blessed pages are full of instruction and life, harmonious with truth. They are a perfect rule of conduct. Instructions are given, principles are laid down, which apply to every circumstance in life, even though some particular case may not be stated. Nothing is left unrevealed which is essential to a complete system of faith and a correct line of practice. Every duty that God requires at our hands is made plain; and if anyone fails of

eternal life, it will be because he was self-sufficient, self-confident, full of vain conceit, and did not rely solely upon the merits of the blood of Christ for salvation. None will err from the right path who meekly and honestly take the Bible as their guide, making it the man of their counsel.—Letter 34, 1891. {2MCP 784.1}

Truth Is a Working Principle—Truth is an active, working principle, molding heart and life so that there is a constant upward movement.... In every step of climbing the will is obtaining a new spring of action. The moral tone is becoming more like the mind and character of Christ. The progressive Christian has grace and love which pass knowledge, for divine insight into the character of Christ takes a deep hold upon his affections. The glory of God revealed above the ladder can be appreciated only by the progressive climber, who is ever attracted higher, to nobler aims which Christ reveals. All the faculties of mind and body must be enlisted.—Manuscript 13, 1884. (Our High Calling, 68.) {2MCP 784.2}

A Positive Approach—Heaven takes notice of the one who carries about with him an atmosphere of peace and love. Such a one will receive his reward. He will stand in the great day of the Lord.—Manuscript 26, 1886. (Our High Calling, 234.) {2MCP 784.3}

Counsel and Training Not to Preclude Individual Relationship With God—But while education, training, and the counsel of those of experience are all essential, the workers should be taught that they are not to rely wholly upon any man's judgment. As God's free agents, all should ask wisdom of Him. When the learner depends wholly upon another's thoughts and goes no further than to accept his plans, he sees only through that man's eyes and is, so far, only an echo of another. God deals with men as responsible beings. He will work by His Spirit through the mind He has put in man, if man will only give Him a chance to work and will recognize His dealings. He designs that each shall use his mind and conscience for himself. He does not intend that one man shall become the shadow of another, uttering only another's sentiments.—Testimonies for the Church 5:724, 725 (1889). {2MCP 785.1}

God Sanctions the Highest Culture of the Mind—The highest culture of the mind, if sanctified through the love and the fear of God, receives His fullest approval. The humble men chosen by Christ were with Him three years, subject to the refining influence of the Majesty of heaven. Christ was the greatest educator the world ever knew.—The Review and Herald, June 21, 1877. (Fundamentals of Christian Education, 47, 48.) {2MCP 785.2}

Mind the Source of All Actions, Good or Bad—He has prepared this living habitation for the mind; it is "curiously wrought," a temple which the Lord Himself has fitted up for the indwelling of His Holy Spirit. The mind controls the whole man. All our actions, good or bad, have their source in the mind. It is the mind that worships God and allies us to heavenly beings. Yet many spend all their lives without becoming intelligent in regard to the ... [jewel case] that contains this treasure.—Special Testimonies On Education, 33 (May 11, 1896). (Fundamentals of Christian Education, 426.) {2MCP 785.3}

Heaven-directed or Perverted—Intellect, ennobled, purified, heaven-directed, is the universal power to build up the kingdom of God. Intellect perverted has exactly the opposite influence; it is a corrupting of the human power given in trust to be multiplied in earnest labor for good. It deceives and destroys. {2MCP 785.4}

God has given sufficient endowments to make men capable and wise to carry forward, and strongly and graciously to represent, the Lord's wonderful works to all those who love Him and obey His commandments. He would have man obey the commandments of God because it is for the health and life of all human beings. {2MCP 786.1}

Talents in trust are a sacred responsibility. No man need to covet talents unless through earnest prayer for that wisdom from above—which will ensure the right appropriation of all his God-given capabilities—he decides to honor and glorify God with the talents which are granted. To receive and to believe the sacred light God has given, and to impart to those who are in darkness of error, is a wonderful matter; for if it is unselfishly and interestedly imparted to help and bless and save perishing souls, it realizes to the faithful worker heavenly treasures which make him more than a millionaire in heaven. He is heir of God, joint heir with Jesus Christ, to a far more exceeding and eternal weight of glory.—Manuscript 63, 1900. {2MCP 786.2}

Man Made for Noble Purposes—It is the true elevation of the mind, not an affectation of superiority, that makes the man. The proper cultivation of the mental powers makes man all that he is. These ennobling faculties are given to aid in forming character for the future, immortal life. Man was created for a higher, holier state of enjoyment than this world can afford. He was made in the image of God for high and noble purposes, such as engage the attention of angels.—Testimonies for the Church 4:438 (1880). {2MCP 786.3}

Current of Thought Must Be Changed—The minds of many take so low a level that God cannot work for them or with them. The current of thought must be changed, the moral sensibilities must be aroused to feel the claims of God. The sum and substance of true religion is to own and continually acknowledge—by words, by dress, by deportment—our relationship to God. Humility should take the place of pride; sobriety, of levity; and devotion, of irreligion and careless indifference.—Testimonies for the Church 4:582 (1881). {2MCP 786.4}

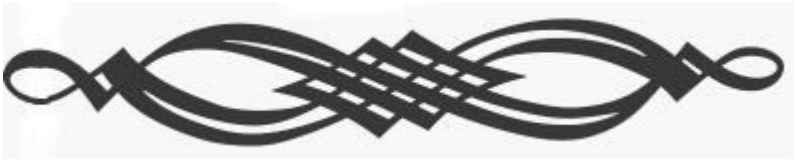
Mind Motivates Service—I saw that through the past summer the prevailing spirit has been to grasp as much of this world as possible. The commandments of God have not been kept. With the mind we serve the law of God, but the minds of many have been serving the world. And while their minds were all occupied with things of earth and serving themselves, they could not serve the law of God.—Testimonies for the Church 1:150 (1857). {2MCP 787.1}

The Service God Accepts—Many feel that their faults of character make it impossible for them to meet the standard that Christ has erected, but all that such ones have to do is to humble themselves at every step under the mighty hand of God. Christ does not estimate the man by the amount of work he does but by the spirit in which the work is performed. {2MCP 787.2}

When He sees men lifting the burdens, trying to carry them in lowliness of mind, with distrust of self and with reliance upon Him, He adds to their work His perfection and sufficiency, and it is accepted of the Father. We are accepted in the Beloved. The sinner's defects are covered by the perfection and fullness of the Lord our Righteousness. Those who with sincere will, with contrite heart, are putting forth humble efforts to live up to the requirements of God are looked upon by the Father with pitying tender love; He regards such as obedient children, and the righteousness of Christ is imputed unto them.—Letter 4, 1889. {2MCP 787.3}

Knowledge of Christ Brings Vigor to the Mind—Christ is the wellspring of life. That which many need is to have a clearer knowledge of Him; they need to be patiently and kindly, yet earnestly, taught how the whole being may be thrown open to the healing agencies of heaven. When the sunlight of God's love illuminates the darkened chambers of the soul, restless weariness and dissatisfaction will cease, and satisfying joys will give vigor to the mind and health and energy to the body.—The Ministry of Healing, 247 (1905). {2MCP 787.4}

With Christ No Such Thing as Failure—The omnipotent power of the Holy Spirit is the defense of every contrite soul. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted and tried ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us.—The Desire of Ages, 490 (1898). {2MCP 788.1}



Chapter 88— Negative Influences on the Mind

Set Aside All Faultfinding—We should be weeding out of our thoughts all complaining and faultfinding. Let us not continue to look upon any defects that we may see.... If we would get the right hold on God, we must keep beholding the great precious things—the purity, the glory, the power, the kindness, the affection, the love, that God bestows upon us. And thus beholding, our minds will become so fixed upon these things of eternal interest that we shall have no desire to find the flaws in others.—Manuscript 153, 1907. (Our High Calling, 232.) {2MCP 789.1}

We Tend to Remember the Negative—We must learn to place the best possible construction upon doubtful conduct of others.... If we are ever suspecting evil, we are in danger of creating what we allow ourselves to suspect.... We cannot pass along without sometimes having our feelings hurt and our temper tried, but as Christians we must be just as patient, forbearing, humble, and meek as we desire others to be. {2MCP 789.2}

Oh, how many thousand good acts and deeds of kindness that we receive ... pass from the mind like dew before the sun, while imaginary or real injury leaves an impression which it is next to impossible to efface! The very best example to give to others is to be right ourselves, and then leave ourselves, our reputation, with God and not show too great anxiety to right every wrong impression and present our case in a favorable light.—Letter 25, 1870. (Our High Calling, 237.) {2MCP 789.3}

The Image We Study Changes Our Lives—Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to Him, and in no case put trust in man or make flesh our arm.... We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report!—Letter 63, 1893. (Our High Calling, 248.) {2MCP 790.1}

Remember Human Frailty—In dealing with our fellowmen we all are to consider that they are of like passions with ourselves, feeling the same weaknesses and suffering the same temptations. They, with us, have a struggle with life if they maintain their integrity.... True Christian courtesy unites and perfects both justice and politeness, and mercy and love make up the filling, giving the finest touches and most graceful charm to the character.—Letter 25, 1870. (Our High Calling, 236.) {2MCP 790.2}

Erect No Barriers—The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation is just. He wants us to do something more than to hurl at our adversaries charges that only drive them farther from the truth. The work which Christ came to do in our world was not to erect barriers and constantly thrust upon the people the fact that they were wrong. He who expects to enlighten a deceived

people must come near to them and labor for them in love. He must become a center of holy influence.—Gospel Workers, 373 (1915). {2MCP 790.3}

Overcome Sensitiveness—Many have a vivid, unsanctified sensitiveness which keeps them constantly on the alert for some word, some look, or some action which they can construe as a lack of respect and appreciation. All this must be overcome. Everyone should go forward in the fear of God, doing his best without being troubled by praise or offended by censure, serving God fervently and learning to place the most favorable interpretation upon whatever in others may seem offensive.—Manuscript 24, 1887. (Our High Calling, 240.) {2MCP 790.4}

Hunt Up No Grievances—To judge our brethren, to allow feelings to be cherished against them, even if we feel they have not done exactly right toward us, will bring no blessing to our hearts and will not help the case at all. I dare not allow my feelings to run in the channel of hunting up all my grievances, telling them over and over, and dwelling in the atmosphere of distrust, enmity, and dissension.—Letter 74, 1888. (Our High Calling, 239.) {2MCP 791.1}

Loss of Conscious Integrity—When you lose your conscious integrity, your soul becomes a battlefield for Satan; you have doubts and fears enough to paralyze your energies and drive you to discouragement.—Letter 14, 1885. (Our High Calling, 94.) {2MCP 791.2}

Special Work of Satan to Cause Dissension—The neglect to cultivate tender consideration and forbearance for one another has caused dissension, distrust, faultfinding, and general disunion. God ... calls upon us to put away this great sin and to strive to answer the prayer of Christ that His disciples may be one, as He is one with the Father.... It is the special work of Satan to cause dissension ... that the world should be deprived of the most powerful testimony Christians can give it—that God has sent His Son to bring into harmony turbulent, proud, envious, jealous, bigoted minds.—Letter 25, 1870. (Our High Calling, 237.) {2MCP 791.3}

Negative Emotional Forces Disorder the Whole Being—Envy and jealousy are diseases which disorder all the faculties of the being. They originated with Satan in paradise.... Those who listen to his [Satan's] voice will demerit others and will misrepresent and falsify in order to build up themselves. But nothing that defiles can enter heaven, and unless those who cherish this spirit are changed, they can never enter there, for they would criticize the angels. They would envy another's crown. They would not know what to talk of unless they could bring up the imperfections and errors of others.—The Review and Herald, September 14, 1897. (Our High Calling, 234.) {2MCP 792.1}

Unholy Temper Endangers Evangelist's Mind and Life—Your exhibition of unholy temper, even in assemblies of God's people, is endangering to your mind and life. Ask

yourself, Will it pay for me to go on as I have been going, in strife and contention?—Letter 21, 1901. {2MCP 792.2}

When the Power of God Is Lost—Men and women have been bought with a price, and what a price! Even the life of the Son of God. What a terrible thing it is for them to place themselves in a position where their physical, mental, and moral power is corrupted, where they lose their vigor and purity. Such men and women cannot offer an acceptable sacrifice to God. {2MCP 792.3}

Through the perversion of appetites and passions, man has lost the power of God and become the instrument of unrighteousness. The whole being is diseased—body, soul, and spirit. But a remedy has been provided for the sanctification of humanity. The unholy mind and body may be purified. A wonderful provision has been made whereby we may receive pardon and salvation.—Letter 139, 1898. {2MCP 792.4}

He who will observe simplicity in all his habits, restricting the appetite and controlling the passions, may preserve his mental powers strong, active, and vigorous, quick to perceive everything which demands thought or action, keen to discriminate between the holy and the unholy, and ready to engage in every enterprise for the glory of God and the benefit of humanity.—The Signs of the Times, September 29, 1881. (Sons and Daughters of God, 86.) {2MCP 792.5}

Those Who Fall Lack Healthy Mental Attitude—Those taken in Satan's snare have not yet come to a healthy mental attitude. They are dazed, self-important, self-sufficient. Oh, with what sorrow the Lord looks upon them and hears their great swelling words of vanity. They are puffed up with pride. The enemy is looking on with surprise at their being taken captive so easily.—Letter 126, 1906. {2MCP 793.1}

Overconfidence the Enemy's Trap—How vain is the help of man when Satan's power is exercised over a human being who has become self-exalted and who knows not that he is partaking of the science of Satan. In his self-confidence he walks right into the enemy's trap and is ensnared. He did not heed the warnings given and was taken as Satan's prey. If he had walked humbly with God, he would have run into the trysting place God had provided for him. Thus in times of danger he would have been safe, for God would have lifted for him a standard against the enemy.—Letter 126, 1906. {2MCP 793.2}

Heart Is Naturally Depraved—We must remember that our hearts are naturally depraved, and we are unable of ourselves to pursue a right course. It is only by the grace of God, combined with the most earnest efforts on our part, that we can gain the victory.—The Review and Herald, January 4, 1881. (Our High Calling, 111.) {2MCP 793.3}

Bad Habits Prevent Development—Any habit or practice which will weaken the nerve and brain power or the physical strength disqualifies for the exercise of the next grace

which comes in after temperance—patience.—Manuscript 13, 1884. (Our High Calling, 69.) {2MCP 793.4}

Lazy, Undisciplined Minds—God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories.—Counsels to Parents, Teachers, and Students, 506 (1913). {2MCP 794.1}

Going Through Life at Cross-purposes With the World—The majority of these ill-disciplined ones go through life at cross-purposes with the world, making a failure where they should have succeeded. They grow to feel that the world owes them a grudge because it does not flatter and caress them, and they take revenge by holding a grudge against the world and bidding it defiance. Circumstances sometimes oblige them to affect a humility they do not feel; but it does not fit them with a natural grace, and their true characters are sure to be exposed sooner or later.—Testimonies for the Church 4:202 (1876). {2MCP 794.2}

Review Every Habit and Practice—Men and women must be taught to take a careful review of every habit and practice and at once put away those things that cause an unhealthy condition of the body and thus cast a dark shadow over the mind.—The Review and Herald, November 12, 1901. (Welfare Ministry, 127, 128.) {2MCP 794.3}

What to Do With Doubt—Even Christians of long experience are often assaulted with the most terrible doubts and waverings.... You must not consider that for these temptations your case is hopeless.... Hope in God, trust in Him, and rest in His promises.—Letter 82, 1889 (Our High Calling, 86.) {2MCP 794.4}

When the devil comes with his doubts and unbeliefs, shut the door of your heart. Shut your eyes so that you will not dwell upon his hellish shadow. Lift them up where they can behold the things which are eternal, and you will have strength every hour. The trial of your faith is much more precious than gold.... It makes you valiant to fight the battle of the Lord.... {2MCP 794.5}

You cannot afford to let any doubts come into your mind. Do not please the devil enough to tell about the terrible burdens you are carrying. Every time you do it, Satan laughs that his soul can control you and that you have lost sight of Jesus Christ your Redeemer.—Manuscript 17, 1894. (Our High Calling, 86.) {2MCP 794.6}

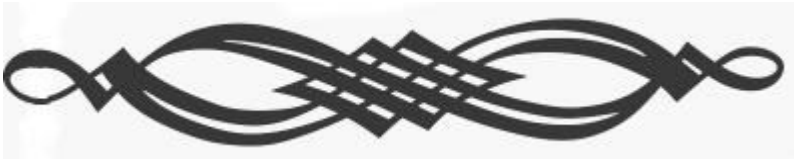
Repetition Weakens Powers of Resistance—No man can even once devote his God-given powers to the service of worldliness or pride without placing himself on the enemy's ground.... Every repetition of the sin weakens his power of resistance, blinds his eyes, and stifles conviction.—The Review and Herald, June 20, 1882. (Our High Calling, 160.) {2MCP 795.1}

Encourage the Despondent—In working for the victims of evil habits, instead of pointing them to the despair and ruin toward which they are hastening, turn their eyes away to Jesus. Fix them upon the glories of the heavenly. This will do more for the saving of body and soul than will all the terrors of the grave when kept before the helpless and apparently hopeless.—The Ministry of Healing, 62, 63 (1905). {2MCP 795.2}

Fruitless, Time-consuming Matters—We must turn away from a thousand topics that invite attention. There are matters that consume time and arouse inquiry, but end in nothing. The highest interests demand the close attention and energy that are so often given to comparatively insignificant things. {2MCP 795.3}

Accepting new theories does not in itself bring new life to the soul. Even an acquaintance with facts and theories important in themselves is of little value unless put to a practical use. We need to feel our responsibility to give our souls food that will nourish and stimulate spiritual life.—The Ministry of Healing, 456 (1905). {2MCP 795.4}

Live for a Purpose—We should live for the next world. It is so wretched to live a haphazard, aimless life. We want an object in life—to live for a purpose. God help us all to be self-sacrificing, less self-caring, more forgetful of self and selfish interest, and to do good, not for the honor we expect to receive here but because this is the object of our life and will answer the end of our existence. Let our daily prayer go up to God that He will divest us of selfishness.—Letter 17, 1872. (Our High Calling, 242.) {2MCP 795.5}



Chapter 89— Positive Influences on the Mind

Gratitude Promotes Health—Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray.—The Ministry of Healing, 251 (1905). {2MCP 797.1}

Owners of Mental and Physical Capabilities—How natural it is to regard ourselves as complete owners of ourselves! But the Inspired Word declares, "Ye are not your own.... Ye are bought with a price" (1 Corinthians 6:19, 20).... In our relation to our fellowmen we are owners of our entrusted mental and physical capabilities. In our relation to God we are borrowers, stewards of His grace.—Letter 44, 1900. (Our High Calling, 40.) {2MCP 797.2}

Aim to Reach a State of Unity—It is the will of God that union and brotherly love should exist among His people. The prayer of Christ just before His crucifixion was that His disciples might be one as He is one with the Father, that the world might believe that God had sent Him. This most touching and wonderful prayer reaches down the ages, even to our day; for His words were, "Neither pray I for these alone, but for them also which shall believe on Me through their word" (John 17:20). {2MCP 797.3}

While we are not to sacrifice one principle of truth, it should be our constant aim to reach this state of unity. This is the evidence of our discipleship. Said Jesus, "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35). The apostle Peter exhorts the church, "Be ye all of one mind, having compassion one of another; love as brethren" (1 Peter 3:8).—Patriarchs and Prophets, 520 (1890). {2MCP 798.1}

Extract the Positive From Environment—You have all seen on the bosom of the lake the beautiful white lily. How anxious we have been, how we have wished and worked that we might get that blossom. No matter how much scum and debris and filth there is around it, yet that does not destroy your desire for the lily. We wonder how the lily can be so beautiful and white where there is so much filth. {2MCP 798.2}

Well, there is a stem that strikes down to the golden sands beneath and gathers nothing but the purest substance that feeds the lily until it develops into the pure and spotless flower, as we see it. Should not this teach us a lesson? It ought to. It shows that although there is iniquity all around us we should not approach it. Do not talk of the iniquity and wickedness that are in the world but elevate your minds and talk of your Saviour. When you see iniquity all around you, it makes you all the more glad that He is your Saviour and we are His children. {2MCP 798.3}

Then shall we look at the iniquity around us and dwell upon the dark side? You cannot cure it; then talk of something that is higher, better, and more noble. Talk of those things

that will leave a good impression on the mind, and it will lift every soul up out of this iniquity into light beyond.—Manuscript 7, 1888. {2MCP 798.4}

Counting One's Blessings—If all the misdirected energies were devoted to the one great object—the rich provisions of the grace of God in this life—what testimonials we could hang in memory's halls, recounting the mercies and favors of God! ... Then the habit would be carried with us as an abiding principle to accumulate spiritual treasures as earnestly and perseveringly as the worldly aspirants labor for the earthly and temporal things. {2MCP 798.5}

You may well be dissatisfied with the present supply when the Lord has a heaven of blessedness and a treasure house of good and gracious things to supply the necessities of the soul. Today we want more grace, today we want a renewal of God's love and tokens of His goodness, and He will not withhold these good and heavenly treasures from the true seeker.—Manuscript 22, 1889. (Our High Calling, 188.) {2MCP 799.1}

Returns to Correspond to Gifts—Every servant has some trust for which he is responsible, and the varied trusts are proportioned to our varied capabilities. In dispensing His gifts, God has not dealt with partiality. He has distributed the talents according to the known powers of His servants, and He expects corresponding returns.—Testimonies for the Church 2:282 (1869). {2MCP 799.2}

To Understand Proper Use of Mental and Physical Capabilities—Time is to be used judiciously, earnestly, and under the sanctification of the Holy Spirit. We are to understand just what is right and what is wrong to do with property and with mental and physical capabilities. God has a positive ownership of every power He has committed to the human agent. By His own wisdom He makes the terms of man's use of every gift of God. He will bless the proper use of every power put forth for His own name's glory. {2MCP 799.3}

The talent of speech, of memory, of property—all are to accumulate for the glory of God, to advance His kingdom. God has left us in charge of His goods in His absence. Each steward has his own special work to do in advancing God's kingdom. Not one is excused.—Letter 44, 1900. (Our High Calling, 40.) {2MCP 799.4}

God Gives Talents, Man Cultivates the Mind—We are to cultivate the talents given us by God. They are His gifts and are to be used in their right relation to each other so as to make a perfect whole. God gives the talents, the powers of the mind; man makes the character. The mind is the Lord's garden, and man must cultivate it earnestly in order to form a character after the divine similitude.—Letter 73, 1899. (Our High Calling, 106.) {2MCP 800.1}

Inability Produced by Inactivity—Many who excuse themselves from Christian effort plead their inability for the work. But did God make them so incapable? No, never. This inability has been produced by their own inactivity and perpetuated by their deliberate

choice. Already, in their own characters, they are realizing the result of the sentence, "Take therefore the talent from him." {2MCP 800.2}

The continual misuse of their talents will effectually quench for them the Holy Spirit, which is the only light. The sentence, "Cast ye the unprofitable servant into outer darkness" (Matthew 25:30), sets Heaven's seal to the choice which they themselves have made for eternity.—Christ's Object Lessons, 365 (1900). {2MCP 800.3}

To Be a Blending of Diverse Elements—Unity in diversity is God's plan. Among the followers of Christ there is to be the blending of diverse elements, one adapted to the other, and each to do its special work for God. Every individual has his place in the filling up of one great plan bearing the stamp of Christ's image.... One is fitted to do a certain work, another has a different work for which he is adapted, another has a still different line; but each is to be the complement of the others. The Spirit of God, working in and through the diverse elements, will produce harmony of action.... There is to be only one master spirit—the Spirit of Him who is infinite in wisdom, and in whom all the diverse elements meet in beautiful, matchless unity.—Letter 78, 1894. (Our High Calling, 169.) {2MCP 800.4}

The Heart Revealed in the Character—Whatever we are at heart will be revealed in character and will have an influence on all those with whom we associate. Our words, our actions, are a savor of life unto life or of death unto death. And in the judgment we shall be brought face-to-face with those whom we might have helped in right, safe paths by choice words, by counsel, if we had daily connection with God and a living, abiding interest in the saving of their souls.—Letter 27, 1892. (Our High Calling, 241.) {2MCP 801.1}

Electric Power on Other Minds (counsel to a lethargic man)—You should cultivate energy of character, for the example of an energetic man is far-reaching and compels imitation. He seems to have an electric power on other minds. The earnest men are few in our world. Obstacles and barriers will meet every worker for God. But men must have the push in them. The energetic, earnest worker will not allow his way to be hedged up. He will force down the barriers. {2MCP 801.2}

You want a steady, uniform, unyielding energy. You must discipline yourself. Make an entire change. Put forth exertions and overcome all childish feelings. You have pitied yourself too much. You should have a determination that life shall not pass with you in working at trifles. You should determine to accomplish something and do it. You have good resolutions. You are ever going to do something, but you do not get at it and do it. Much of your doing is in talk rather than action. You would have far better health if you would have more earnest energy and accomplish something in spite of obstacles.—Letter 33, 1886. {2MCP 801.3}

God's Love Beyond Definition—The love of Christ is a golden chain that binds finite, human beings who believe in Jesus Christ to the infinite God. The love that the Lord has for

His children passeth knowledge. No science can define or explain it. No human wisdom can fathom it. The more we feel the influence of this love, the more meek and humble shall we be.—Letter 43, 1896. (The S.D.A. Bible Commentary 5:1141.) {2MCP 801.4}

Religion Molds Entire Being—Real religion has its seat in the heart; and as it is an abiding principle there, it works outwardly, molding the external conduct, until the entire being is conformed to the image of Christ; even the thoughts are brought into subjection to the mind of Christ. If the abiding principle is not in the heart, the mind will be molded after the deceiving similitude of Satan's mind, working his will to the ruin of the soul. The atmosphere which surrounds such souls is deleterious to all around them, whether believers or unbelievers.—Letter 8, 1891. {2MCP 802.1}

Acquaintance With Nature Brings Health to Body, Mind, and Soul—The things of nature are God's blessings, provided to give health to body, mind, and soul. They are given to the well to keep them well and to the sick to make them well. Connected with water treatment, they are more effective in restoring health than all the drug medication in the world.—Testimonies for the Church 7:76 (1902). {2MCP 802.2}

Obedience Produces Rest—There will be peace, constant peace, flowing into the soul, for the rest is found in perfect submission to Jesus Christ. Obedience to God's will finds the rest. The disciple that treads in the meek and lowly steps of the Redeemer finds rest which the world cannot give and the world cannot take away. "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee" (Isaiah 26:3).—Letter 6, 1893. (Our High Calling, 98.) {2MCP 802.3}

Meekness Tends to Peace—Lowliness and meekness of mind, which ever characterized the life of the divine Son of God, possessed by His true followers, bring contentment, peace, and happiness that elevate them above the slavery of artificial life.—The Health Reformer, December, 1871. (Our High Calling, 98.) {2MCP 802.4}

Pardon Means Rest to the Soul—What is the "rest" promised? It is the consciousness that God is true, that He never disappoints the one who comes to Him. His pardon is full and free, and His acceptance means rest to the soul, rest in His love.—The Review and Herald, April 25, 1899. (Our High Calling, 97.) {2MCP 803.1}

Rest a Result of Self-surrender—Rest is found when all self-justification, all reasoning from a selfish standpoint, is put away. Entire self-surrender, an acceptance of His ways, is the secret of perfect rest in His love.... Do just what He has told you to do and be assured that God will do all that He has said He would do.... Have you come to Him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die.—The Review and Herald, April 25, 1899. (Our High Calling, 97.) {2MCP 803.2}

Vital Interests in Your Keeping—Remember that temptation is not sin. Remember that however trying the circumstances in which a man may be placed, nothing can really weaken his soul so long as he does not yield to temptation but maintains his own integrity. The interests most vital to you individually are in your own keeping. No one can damage them without your consent. All the satanic legions cannot injure you unless you open your soul to the arts and arrows of Satan. Your ruin can never take place until your will consents. If there is not pollution of mind in yourself, all the surrounding pollution cannot taint or defile you.—Letter 14, 1885. (Our High Calling, 94.) {2MCP 803.3}

Control the Feelings—We rejoice in hope, not in feeling. In the hope of the glory of God we know that tribulation worketh patience and experience hope. What does it mean? If we do not feel just as we want to, are we to fly into impatience, speaking those words that show that we have the attributes of Satan? We cannot afford to speak a harsh word or an unkind word, because we are standing right in view of the heavenly intelligences and we are fighting the battle with all the heavenly universe looking upon us; and how we grieve the heart of God when we deny Him in any way! The marks of the crucifixion in the hands of Christ show that He has graven us upon the palms of His hands.—Manuscript 16, 1894. {2MCP 803.4}

Encouragement Restores Body and Soul—Tell the suffering ones of a compassionate Saviour.... He looks with compassion upon those who regard their case as hopeless. While the soul is filled with fear and terror, the mind cannot see the tender compassion of Christ. Our sanitariums are to be an agency for bringing peace and rest to the troubled minds. {2MCP 804.1}

If you can inspire the despondent with hopeful, saving faith, contentment and cheerfulness will take the place of discouragement and unrest. Wonderful changes can then be wrought in their physical condition. Christ will restore both body and soul, and realizing His compassion and love, they will rest in Him. He is the bright and morning star, shining amid the moral darkness of this sinful, corrupt world. He is the light of the world, and all who give their hearts to Him will find peace, rest, and joy.—Letter 115, 1905. (Medical Ministry, 109). {2MCP 804.2}

Christian Not Passive But Active—A healthy, growing Christian will not be a passive recipient among his fellows. He must give as well as receive. Our graces are increased by exercise. Christian society will furnish us with pure air to breathe, and in breathing it we must be active. The Christian work performed, the sympathies, encouragements, and instructions given by us to those who need them, the self-restraint, love, patience, and forbearance which are needed, exercised in Christian work, will create in ourselves faith, obedience, hope, and love to God.... {2MCP 804.3}

It is essential for spiritual muscle and strength that the soul have exercise. Work must be done by putting forth spiritual activity in improving opportunities to do good....The more

faithful one is in the discharge of Christian duties, the more soundness will he develop.—Letter 1, 1882. (Our High Calling, 260.) {2MCP 804.4}

Social Power to Be Improved—It is through the social relations that Christianity comes in contact with the world. Every man or woman who has received the divine illumination is to shed light on the dark pathway of those who are unacquainted with the better way. Social power, sanctified by the Spirit of Christ, must be improved in bringing souls to the Saviour. Christ is not to be hid away in the heart as a coveted treasure, sacred and sweet, to be enjoyed solely by the possessor. We are to have Christ in us as a well of water springing up into everlasting life, refreshing all who come in contact with us.—The Ministry of Healing, 496 (1905). {2MCP 805.1}

Potentiality of Christianity—In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse those dormant faculties. It was such men that Jesus called to be His colaborers, and He gave them the advantage of association with Himself. Never had the world's great men such a teacher. When the disciples came forth from the Saviour's training, they were no longer ignorant and uncultured. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus.—The Desire of Ages, 250 (1898). {2MCP 805.2}

The Need for Aims and Goals—Have an aim in life while you do live. Gather sunshine about you instead of clouds. Seek to be a fresh, beautiful flower in God's garden, imparting fragrance to all around you. Do this, and you will not die a whit sooner; but you will surely shorten your days by unhappy complainings, making your pains and ailments the theme of conversation.—The Health Reformer, June, 1871. {2MCP 805.3}

Living for a Purpose Makes One Truly Happy—Those who live for a purpose, seeking to benefit and bless their fellowmen and to honor and glorify their Redeemer, are the truly happy ones on the earth, while the man who is restless, discontented, and seeking this and testing that, hoping to find happiness, is always complaining of disappointment. He is always in want, never satisfied, because he lives for himself alone. Let it be your aim to do good, to act your part in life faithfully.—Letter 17, 1872. (Our High Calling, 242.) {2MCP 806.1}

Stretching Every Nerve—We must put to the stretch every spiritual nerve and muscle.... God ... does not desire you to remain novices. He wants you to reach the very highest round of the ladder and then step from it into the kingdom of our Lord and Saviour Jesus Christ.—Manuscript 8, 1899. (Our High Calling, 217.) {2MCP 806.2}

Appendix A

Counsel to a Depressed Middle-aged Woman

My mind goes to you, Martha We want to see you, and we want to see you trusting fully in the precious Saviour. He loves you, who gave His life for you because He valued your soul. I had a dream not long since. I was going through a garden and you were by my side. You kept saying, "Look at this unsightly shrub, this deformed tree, that poor stunted rosebush. This makes me feel bad, for they seem to represent my life and the relation I stand in before God." {2MCP 807.1}

I thought a stately form walked just before us and said, "Gather the roses and the lilies and the pinks, and leave the thistles and unsightly shrubs, and bruise not the soul that Christ has in His choice keeping." {2MCP 807.2}

I awoke; I slept again and the same dream was repeated. And I awoke and slept, and the third time it was repeated. Now I want you to consider this and put away your distrust, your worrying, your fears. Look away from yourself to Jesus, look away from your husband to Jesus. God has spoken to you words of encouragement. Grasp them, act upon them, walk by faith and not by sight. "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). {2MCP 807.3}

Jesus holds His hand beneath you. Jesus will not suffer the enemy to overcome you. Jesus will give you the victory. He has the virtue; He has the righteousness. You may look to yourself to find it and may well despair in doing this because it is not there. Jesus has it. It is yours by faith because you love God and keep His commandments. {2MCP 807.4}

Do not listen to Satan's lies, but recount God's promises. Gather the roses and the lilies and the pinks. Talk of the promises of God. Talk faith. Trust in God, for He is your only hope. He is my only hope. I have tremendous battles with Satan's temptations to discouragements, but I will not yield an inch. I will not give Satan an advantage over my body or my mind. {2MCP 807.5}

If you look to yourself, you will see only weakness. There is no Saviour there. You will find Jesus away from yourself. You must look to Him and live, look to Him who became sin for us that we might be cleansed from sin and receive of Christ's righteousness. {2MCP 808.1}

Now, Martha, do not look to yourself, but away to Jesus. Talk of His love, talk of His goodness, talk of His power; for He will not suffer you to be tempted above that you are able to bear. But in Christ is our righteousness. Jesus makes up our deficiencies because He sees we cannot do it ourselves. While praying for you I see a soft light encompassing a hand stretched out to save you. God's words are our credentials. We stand upon them. We love the truth. We love Jesus. Feelings are no evidence of God's displeasure. {2MCP 808.2}

Your life is precious in the sight of God. He has a work for you to do. It is not unfolded to you now, but just walk on trustingly without a single word because this would grieve the dear Jesus and show that you were afraid to trust Him. Lay your hand in His. He is reaching

over the battlements of heaven for it to be laid confidingly in His. Oh, what love, what tender love has Jesus manifested in our behalf. The Bible promises are the pinks and the roses and the lilies in the garden of the Lord. {2MCP 808.3}

Oh, how many walk a dark path, looking to the objectionable, unlovely things on either side of them when a step higher are the flowers. They think they have no right to say they are children of God and lay hold on the promises set before them in the gospel because they do not have the evidence of their acceptance with God. They go through painful struggles afflicting their souls as did Martin Luther to cast himself upon Christ's righteousness. {2MCP 808.4}

There are many who think they can come to Jesus only in the way the child did who was possessed of the demon that threw him down and tore him as he was being led to the Saviour. You are not of the kind that should have any such conflicts and trials. Richard Baxter was distressed because he did not have such agonizing, humiliating views of himself as he thought he ought to have. But this was explained to his satisfaction at last, and peace came to his heart. {2MCP 808.5}

There is no requirement for you to take on a burden for yourself, for you are Christ's property. He has you in hand. His everlasting arms are about you. Your life has not been a life of sinfulness in the common acceptance of the term. You have a conscientious fear to do wrong, a principle in your heart to choose the right, and now you want to turn your face away from the briers and thorns to the flowers. {2MCP 809.1}

Let the eye be fixed on the Sun of righteousness. Do not make your dear, loving heavenly Father a tyrant; but see His tenderness, His pity, His large, broad love, and His great compassion. His love exceeds that of a mother for her child. The mother may forget, "yet will I not forget thee" (Isaiah 49:15), saith the Lord. Jesus wants you to trust Him. May His blessing rest upon you in a rich measure is my earnest prayer. {2MCP 809.2}

You were born with an inheritance of discouragement, and you need constantly to be encouraging a hopeful state of feelings. You received from both father and mother a peculiar conscientiousness and also inherited from your mother a disposition to demerit self rather than to exalt self. A word moves you, while a heavy judgment only is sufficient to move another of a different temperament. Were you situated where you knew you were helping others, however hard the load, however taxing the labor, you would do everything with cheerfulness, and distress yourself that you did nothing. {2MCP 809.3}

Samuel, who served God from his childhood, needed a very different discipline than one who had a set, stubborn, selfish will. Your childhood was not marked with grossness, although there were the errors of humanity in it. The whole matter has been laid open before me. I know you far better than you know yourself. God will help you to triumph over Satan

if you will simply trust Jesus to fight these stern battles that you are wholly unable to fight in your finite strength. {2MCP 809.4}

You love Jesus, and He loves you. Now, just patiently trust in Him, saying over and over, Lord, I am Thine. Cast yourself heartily on Christ. It is not joy that is the evidence that you are a Christian. Your evidence is in a "Thus saith the Lord." By faith, I lay you, my dear sister, on the bosom of Jesus Christ. {2MCP 810.1}

Read the following lines and appropriate the sentiment as your own: {2MCP 810.2}

Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, O leave me not alone!
Still support and comfort me;
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing. {2MCP 810.3}

Plenteous grace with Thee is found—
Grace to pardon all my sin;
Let the healing streams abound,
Make and keep me pure within;
Thou of life the Fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity. {2MCP 810.4}

—Letter 35, 1887.

Appendix B

Implicit Trust Irrespective of Changes in Emotional Atmosphere

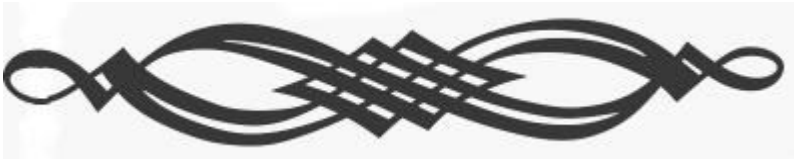
The Author's Personal Experience

When you are deeply shadowed, it is because Satan has interposed himself between you and the bright rays of the Sun of righteousness. In times of trouble the brightness is eclipsed, and we do not understand why the assurance seems to be withdrawn. We are led to look at self and the shadow of the cross, and this prevents us from seeing the consolation there is for us. We complain of the way and withdraw the hand from the hand of Christ. But sometimes God's favor breaks suddenly upon the soul, and the gloom is dispelled. Let us live in the sunlight of the cross of Calvary. Let us no longer dwell in the shadow, complaining of our sorrows, for this only deepens our trouble. {2MCP 811.1}

Let us never forget, even when we walk in the valley, that Christ is as much with us when we walk trustingly there as when we are on the mountaintop. The voice said to us, "Will you not roll your burden upon the Burden Bearer, the Lord Jesus Christ? Will you not live on the sunny side of the cross? saying, 'I know [Him] whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' 'Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls'" (1 Timothy 1:12; 1 1 Peter 1:8, 9). {2MCP 811.2}

I have indeed been halting under the shadow of the cross. It is not a common thing for me to be overpowered and to suffer so much depression of spirits as I have suffered for the last few months. I would not be found to trifle with my own soul and thus trifle with my Saviour. I would not teach that Jesus is risen from the tomb and that He is ascended on high and lives to make intercession for us before the Father unless I carry out my teachings by practice and believe in Him for His salvation, casting my helpless soul upon Jesus for His grace, for righteousness, for peace, and love. I must trust in Him irrespective of the changes of my emotional atmosphere. I must show forth the praises of Him who has called me "out of darkness into His marvelous light" (1 Peter 2:9). My heart must be steadfast in Christ, my Saviour, beholding His love and gracious goodness. I must not trust Him now and then, but always, that I may manifest the results of abiding in Him who has bought me with His precious blood. We must learn to believe the promises, to have an abiding faith so that we may take them as the sure word of God. {2MCP 811.3}

Many who love God and who seek to honor God fear that they have no right to claim His rich promises. They will dwell upon their painful struggles and the darkness which encompasses their path, and in so doing they lose sight of the light of the love that Jesus Christ has shed upon them. They lose sight of the great redemption that has been purchased for them at infinite cost. Many are standing afar off as if they were afraid to touch even the hem of Christ's garment, but His gracious invitation is even extended to them, and He is pleading, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and you shall find rest unto your souls. For my yoke is easy and my burden is light (Matthew 11:28-30). Manuscript 61, 1894.



Awaiting the End